One Hundred Stories About Hadhrat Fatima (RA)

Contents

Introduction 6
Sayyidah Fatimah Zahraa رضياللهعنها
The tears of Hadhrat Fatimah 14
The courage of Hadhrat Fatimah 15
The piece of barley bread 16
The poverty of Hadhrat Fatimah 17
Hadhrat Fatimah's migration to Madinah 17
The position of Hadhrat Fatimah according to Hadhrat Ali bin Hussein 19
A courageous tale from the day of Uhud 21
If only I had not existed 22
The blessing of reciting "To Allaah we belong" 24
O my father! 24
The worry of Abu Sufyaan 25
The status of Hadhrat Fatimah according to Hadhrat Sa'ad 27
The love Hadhrat Aisha had for Hadhrat Fatimah 28
The most beloved 29
Hadhrat Safiyyah presents a gift to Hadhrat Fatimah 30
Hadhrat Fatimah's intelligence 30
Hadhrat Fatimah's simplicity 31
The severe conditions in the valley of Abu Taalib 32
Hadhrat Fatimah slaps Abu Jahal 36
Fatimah is a part of me 37
Who has the first right in one's supplications 38
The meat of sacrifice 38
The best quality 39
During the conquest of Makkah 39
Who do you love more 40

Marriage proposal..40
Rasulullaah supplicates on the marriage of Fatimah41
Three virtues to envy..41
After the conquest of Makkah..42
The revelation of the verse of purification...................43
Stand! Abu Turaab!..44
Hadhrat Abu Bakr's kindness to Hadhrat Fatimah....44
Hadhrat Fatimah's generosity..45
Hadhrat Abu Bakr becomes Khalifah.............................45
Weeping and smiling..51
The final illness of Rasulullaah and Hadhrat Fatimah..51
The world has separated many beloveds.....................52
The marriage of Hadhrat Fatimah...................................54
A new home..57
Always remain happy; this is my prayer for you.......59
The trousseau of Hadhrat Fatimah................................60
Hadhrat Fatimah's Mehr..60
The Waleemah of Hadhrat Fatimah...............................61
Hadhrat Fatimah leaves Rasulullaah's home...........62
The best day..63
Looks do not matter..65
Tasbeehaat-e-Fatimi..65
Hadhrat Fatimah performs Ghusal of the deceased.66
The conqueror of hearts is the true ruler......................67
Fatimah is a fragrant flower of Jannat..........................69
Fatimah is one of the best woman in this world........70
No food for days..70
**The tears of Rasulullaah **..71
One Dinaar..72
Deliverance from hunger..72
Hadhrat Fatimah's fever..73
Hadhrat Fatimah passes condolences.........................73
Provisions for life..73
Informed of an assassination attempt..........................74

A fitting example for all parents.....................................74
Adherence to Hijaab..75
Enthusiasm to practice on Sunnat................................75
Food arrangements for Hadhrat Hasan and Hadhrat Hussein..76
Sacrificial meat..77
The special Dhikr 78
Research into Fiqhi laws 78
A sensible and wise reply...79
A strange test...79
Jannat beneath the feet of the mother..........................80
Care for Hadhrat Ali...80
The birth of Hadhrat Hasan..81
Hadhrat Hasan's hunger 82
The birth of Hadhrat Hussein 82
Virtue is for the one who takes the first step 83
The status of Hadhrat Fatimah's children....................83
All are not capable of such selflessness......................84
O Allaah! I hand them all over to you 86
Hadhrat Waathilah and the priceless statement 86
The blessings in the food of Hadhrat Fatimah............87
The supplication of Rasulullaah for the family of Hadhrat Fatimah..88
Hadhrat Abu Hurairah's love for Hadhrat Hasan and Hadhrat Hussein..89
**Inheritance from Rasulullaah **..90
Fatimah is the leader of the women of Jannat............90
The most beloved 91
Rasulullaah's advice to Hadhrat Fatimah..................92
The prohibition to beat one's chest...............................92
Enthusiasm to serve creation..93
The world or the Aakhirah..93
There is no place in the heart for love for this world 94
The poverty of Hadhrat Fatimah.....................................94
Rasulullaah's abhorrence for worldly adornment...95

The golden necklace..96
Hadhrat Hussein's bangle 96
Regularity of Tahajjud 96
Supplication for the Ummat 98
Sympathy and compassion...99
Grief of the separation of Rasulullaah  99
Hadhrat Fatimah's respect 101
The order of Allaah applies to all...................................102
Final gaze...103
Final bequest...103
Bibliography...106

Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of ourselves and our actions. Whoever Allaah guides can never be led astray and whoever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our leader, intercessor and master Muhammed is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"O you who have Imaan! Fear Allaah as He should be feared and do not pass away except as Muslims."

"O mankind! Fear your Rabb *(who created you from non-existence into existence and sustains you)* who created you from a single soul*(from Aadam υ)*, created its spouse *(Hawwaa)* from it, and spread great numbers of men and women from the two *(from Aadam υ and Hawwaa)*. Fear that Allaah in Whom *(in whose name)* you ask *(things and take promises)* from each other and *(fear breaking)* family ties *(live amicably)*. Verily Allaah is Watchful over you *(He watches your actions and your behaviour towards others)*."

"O you who have Imaan! Fear Allaah and speak what is right (speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of

Allaah). (If you do this) Allaah will correct (accept) your (good) deeds and forgive your sins. Whoever obeys Allaah and His Rasul has succeeded tremendously."

One of the fundamental purposes of the Deen of Islaam is to guide people towards the straight path and remove them from the darkness of deviation. When this is achieved then they are rewarded with the bounties of this world and Aakhirah, acquiring eternal success and in addition a pure and noble society is created.

Allaah Ta'ala sent His final Rasul, Hadhrat Muhammed □, to fulfil this momentous task, as was underlined by the following verse,

> "It is He Who sent among the unlettered *(illiterate)* nation *(the Arabs)* a Rasul □ from themselves *(an Arab himself)* who recites his Aayaat *(of the Quraan)* to them, *(spiritually)* purifies them and teaches them the Book *(the Quraan)* and wisdom *(Sunnah)*. Without doubt, they *(most of the Arabs)* were in clear deviation *(error)* before this *(before the preaching of Rasulullaah □)*." *(Surah Jumu'ah: 2)*

Therefore the purpose of Rasulullaah's □ Nabuwwat was to call people towards Tauheed and the Ibaadat of One Allaah, purify them and remove all those aspects which lead to the degradation of society.

Rasulullaah □ shouldered this responsibility and spent his day and night fulfilling this purpose. Allaah Ta'ala accepted the unparalleled sacrifices, sincere effort and constant propagation of His beloved Nabi □ and surrounded him with a noble group of followers, who would take on the responsibility of Allaah's Rasul and take the message of truth to the four corners of the

world. This noble group of individuals, tutored and trained by His Nabi , sacrificed their lives to establish the Deen of Islaam and raised the flag of Islaam in the fortresses of the enemies of Islaam.

Those whose hearts were engulfed with the sweetness of Imaan left this world having been blessed with the great bounty of complete conviction in Allaah Ta'ala and the Noble Quraan testifies to their lofty status.

> "Allaah Ta'ala is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success." *(Surah Taubah: 100)*

Their justice and piety was praised in the following manner in another verse,

> "However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin, and disobedience abhorrent *(a thing hated)* to you. Such people *(with these qualities)* are rightly guided."
> *(Surah Hujuraat: 7)*

In another verse,

> "Muhammed is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)* compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allah's bounty and His pleasure. Their Hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination*

and humility apparent on their faces). This is their description in the Torah and their description in the Injeel *(Bible)*."

Every Muslim should imitate the Sahabah and follow in their footsteps. It is incumbent upon us to inculcate within ourselves the wisdom of Hadhrat Abu Bakr, the firmness of Hadhrat Umar, the modesty of Hadhrat Uthmaan, the knowledge of Hadhrat Ali, the benevolence of Hadhrat Hasan, the determination of Hadhrat Hussein, the leadership of Hadhrat Muawiyah, the bravery of Hadhrat Hamza, the Taqwa of Hadhrat Muaadh, the conviction of Hadhrat Abbaas, the perception of Hadhrat Abdullaah bin Mas'ood, the reliance in Allaah of Hadhrat Abu Hurairah, the abstinence of Hadhrat Abu Dhar, the generosity of Hadhrat Abdur Rahmaan bin Auf, the zeal for worship of Hadhrat Abdullaah bin Umar, the humility of Hadhrat Anas, the honesty of Hadhrat Hudhaifah, as well as every other praiseworthy trait of every Sahabi.

In order to emulate the Sahabah it is necessary, amongst other things, to become acquainted with the lives and biographies of the Sahabah. Our hearts will be enlightened by the lives of such luminaries such as the Khulafaa Raashideen, the Ulama, judges, wise, and brave amongst the Sahabah, whose hearts were filled with Imaan and love for Rasulullaah, whose foreheads bear the marks of prostration made while immersed in the love for Allaah, whose tongues were ever engaged in the Dhikr of Allaah and whose every limb remained occupied in some form of obedience to Allaah Ta'ala.

Just as the lives of the Sahabah are sterling examples for the Muslim men of this Ummat so too are the lives of the Sahabiyaat an excellent example and model for the women of this Ummat to follow. Furthermore from amongst the

Sahabiyaat, the status and rank attained by the queen of Jannat, daughter of Rasulullaah , the darling of Hadhrat Khadijah , the mother of Hasan and Hussein and the wife of Hadhrat Ali , Hadhrat Fatimah , was attained by very few of the Sahabiyaat .

The book before you is a selection of a hundred stories taken from the life of the queen of Jannat, Hadhrat Fatimah and by reading these stories one will gain fair insight into her mode of life, making it easy for one to take her as a role model and to follow in her footsteps.

The life of Hadhrat Fatimah has lessons of respect, thirst for knowledge, sincerity and surrendering to Allaah, Taqwa and piety, abstinence and contentment, simplicity and generosity, compassion towards man and of utmost obedience to Rasulullaah . Her life tells the tale of nights spent in Ibaadat and days in fasting, the correct manner of raising children and the desire to please Allaah.

In essence her life is all encompassing, providing lessons for Muslims in every aspect of life. If women today will adopt the lifestyle of Hadhrat Fatimah then they will most certainly attain success in this world as well as the Aakhirah.

We ask Allaah Ta'ala to grant us all the ability to understand the lives of the Sahabah, instill within ourselves the traits that they possessed, and follow in their footsteps. May Allaah Ta'ala remove the deviated practices of those who are astray from our lives and grant us the ability to follow the enlightened path of those who are true.

In conclusion it is incumbent upon me to thank all those people who were involved in the compilation and publication of this book; especially my respected Ustaad, Moulana Naazim

Ashraf Sahib (the principle of Baitul Uloom), on whose instruction effort on this book began and who assisted at every juncture until its completion.
May Allaah Ta'ala fill this effort with His choicest blessings and reward it abundantly.
Aameen

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Hadhrat Fatimah was the youngest daughter of Rasulullaah . There is difference of opinion as to the exact date of her birth. The most famous and well-known opinion is that she was born in the second year of Nabuwwat when Rasulullaah was forty-two years old.

The other famous narrations regarding her date of birth are as follows;

1- She was born five years prior to Nabuwwat. This opinion is also more preferred as the majority of narrations report that she was 28 or 29 years old when she passed away, which can only be possible if she was born five years prior to Nabuwwat.

2- She was born one year after Nabuwwat.

3- She was born one year prior to Nabuwwat.

4- She was born five years after Nabuwwat.

Hadhrat Khadijah , the first wife of Rasulullaah , was the mother of Hadhrat Fatimah .

Hadhrat Fatimah was well-known by her title, Zahra, which was given to her on account of her light complexion and beauty. She was also known as 'Zakiyyah' (which means

pure) as well as Raadhiyah (which means pleased), Batool (which means independent of the world and all it contains). Her common names were also Ummul Hasanain (the mother of Hasan and Hussein), Ummul Aimah, Ummul Haad (mother of those who were guided), and Kareematut Tharafain (one having perfect ancestry).

Hadhrat Fatimah was raised by Rasulullaah and Hadhrat Khadijah , under whose guidance and care she learnt the principles of life before even attaining maturity. Even in her childhood she began fulfilling the responsibility of propagation and assisted Rasulullaah in whatever manner a young girl could.

She endured the suffering of the boycott in the valley of Abu Taalib, abandoned her home and migrated to Madinah, and spent her entire life in difficult and trying conditions, to the extent that at times there was not even a morsel to consume in the home.

Hadhrat Fatimah loved her father dearly and Rasulullaah loved Hadhrat Fatimah even more, showing her the utmost affection and at times addressed her as a piece of his heart and a flower of Jannat. Whenever Rasulullaah would return from a journey then he would first visit her and enquire about her condition with great love and affection.

The home life and married life of Hadhrat Fatimah is an example for every Muslim women, where the purpose of her life was to serve and assist her husband at every juncture.

There is even greater difference of opinion amongst the historians regarding the exact date of the demise of Hadhrat Fatimah . According to different narrations she passed away either seventy days, two months, four months, six months, eight months, or eighteen months after the demise of

Rasulullaah . The majority of historians have given preference to six months and accordingly **Hadhrat Fatimah passed away on 3 Ramadaan 11 A.H (Monday night).**

The tears of Hadhrat Fatimah

Hadhrat Abu Tha'alabah Khushani narrates that it was the habit of Rasulullaah that after he returned from a journey, he would first performtwo Raqaats of Salaah in the Masjid and then proceed first to visitHadhrat Fatimah and thereafter his wives. On one occasion Rasulullaah according to his routine, went to visit Hadhrat Fatimah before going to the homes of his wives and Hadhrat Fatimah was waiting at the door of her home to welcome him, and as soon as he arrived, she hugged him and kissed him, while tears began streaming down her cheeks. Rasulullaah enquired as to why she was crying and she replied, "O Rasulullaah ! I am weeping on your condition that the colour of your face has changed (due to the severity of the journey) and your clothes have faded." **On hearing this Rasulullaah replied, "O Fatimah ! Do not weep! Your father has been sent with such a Deen that Allaah will cause to enter every baked and unbaked house as well as every woollen tent. Those who will embrace Islaam will attain honour and those who will reject Islaam will be disgraced. This Deen will spread to all those places where the night reaches (i.e. it will spread to the four corners of the world)."[1]**

[1] 'Bukhaari', 'Muslim', 'Abu Dawood', 'Nasaai', 'Baihaqi'

The courage of Hadhrat Fatimah

Hadhrat Abdullaah bin Mas'ood narrates that Rasulullaah was once in the Masjidul Haraam when Abu Jahal bin Hishaam, Shaibah bin Rabee'a, Utbah bin Rabee'a, Uqbah bin Abi Muheeth, Umayyaah bin Khalaf and two other disbelievers were sitting in the Hateem, making a total of seven. Rasulullaah was performing Salaah, making lengthy Sajdahs. Abu Jahal said to others, "Which one of you will go to the area where a certain tribe has slaughtered a camel and bring its intestines to throw upon the back of Muhammed ." The most wretched amongst them, Uqbah bin Muheeth volunteered to do so; fetching the intestines and throwing it on the back of Rasulullaah while he was in Sajdah.

Hadhrat Abdullaah bin Mas'ood narrates that he was also present in the Masjid but did not have the courage to do anything as he could not protect even himself (from the persecution of the Kuffaar). "I was about to leave when Fatimah , the daughter of Rasulullaah , heard of what had transpired and quickly arrived to assist Rasulullaah . She removed the intestines from the back of Rasulullaah and then rebuked the Kuffaar for what they had done.

The Kuffaar present did not say anything to her. Rasulullaah completed his Sajdah and after completing his Salaah, supplicated three times, "O Allaah! You reprimand the Quraish; punish Uqbah, Utbah, Abu Jahal and Shaibah. Rasulullaah then left the Masjid and when returning home met Abul Bukhtari, who was carrying a cane with him. Seeing

the anguish on the face of Rasulullaah he enquired what had happened. Rasulullaah refused to inform him and asked to be left alone. Abul Bukhtari insisted that he will not let Rasulullaah go unless he informs him of what had upset him, saying that it must have been something extremely distressing to have upset Rasulullaah in this manner. When Rasulullaah understood that Abul Bukhtari was not going to drop the matter he informed him of what had just transpired.

Abul Bukhtari then returned with Rasulullaah to the Masjid and addressing Abu Jahal said, "O Abul Hakam! Was it you who ordered the intestines to be thrown on Muhammed ?" When Abu Jahal acknowledged that it was he who had ordered it, Abul Bukhtari lifted his cane and struck him on the head and the disbelievers began to protest. Abu Jahal yelled out, "May you people be destroyed! These protests of yours cause more benefit to Muhammed . He wishes to create enmity between us and save his companions."[1]

The piece of barley bread

Hadhrat Anas narrates, "Once Hadhrat Fatimah presented Rasulullaah with a piece of barley bread on which Rasulullaah said, "This is the first thing your father has eaten in three days."

It is mentioned in 'Tabraani' that Rasulullaah first enquired as to what it was and Hadhrat Fatimah replied, "I just baked this bread and I felt ashamed to eat it all by myself, therefore I brought a piece of it for you." Rasulullaah then said, "This is the first thing which I have eaten in three days."[2]

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[1] 'Hayaatus Sahabah'
[2] Ibid

The poverty of Hadhrat Fatimah

Hadhrat Athaar relates that it has reached him that Hadhrat Ali has narrated, "Many days passed such that neither did we have anything to eat nor did Rasulullaah. I left the house and found a Dinaar in the street. I looked at it and was in doubt as to whether I should pick it up or not but eventually I picked it up as we were in times of difficulty. I took the Dinaar and went to purchase some dough, which I gave to Fatimah to bake bread. She began to knead the dough and on account of her weakness (caused by hunger) her forehead was hitting against the container as she kneaded the dough. She baked the bread and I then went to Rasulullaah and related the entire incident to him, to which he replied, "Eat from it, as this is the sustenance which Allaah Ta'ala provided for you (from His unseen treasures)."[1]

Hadhrat Fatimah's migration to Madinah

Hadhrat Aisha narrates that when Rasulullaah migrated to Madinah, he left his daughters behind in Madinah. Once Rasulullaah had settled in Madinah he sent Hadhrat Zaid bin Haarithah along with his slave, Hadhrat Abu Raafi. He gave them both two camels and five hundred dirhams which Rasulullaah took from Hadhrat Abu Bakr, so that they would be able to purchase another steed if the need arose. Hadhrat Abu Bakr sent Abdullaah bin Uraiqith with the two of them, with another two or three camels, instructing Abdullaah bin

[1] 'Hayaatus Sahabah'

Abu Bakr to send my mother, Umie Rumaan , my sister, Hadhrat Asmaa who was the wife of Hadhrat Zubair , and myself to Madinah.

The three of them travelled together and when they reached the area of Qadeed, Hadhrat Zaid bin Haarithah purchased three camels with the five hundred dirhams, and they all entered Makkah together. They met Hadhrat Talha bin Ubaidullaah , who was also intending to perform Hijrat and they all left Makkah together.

Hadhrat Zaid and Hadhrat Abu Raafi took Hadhrat Fatimah, Hadhrat Umie Kulthoom and Hadhrat Saudah binte Zum'ah and left. Hadhrat Zaid seated Hadhrat Umie Ayman and Hadhrat Usaamah on another camel. When we reached the area of Baydaa then our camel rushed off wildly. My mother was with me in the carriage and she began crying, "O my daughter! O bride! (because her Nikaah had recently been performed to Rasulullaah)" Our camel finally tired and was captured after having passed many valleys. Nevertheless Allaah Ta'ala saved us and we reached Madinah. I stayed with Hadhrat Abu Bakr and the family of Rasulullaah stayed with him. Rasulullaah was building his Masjid at that time and houses were being erected around it, in which his family were to stay.[1]

[1] 'Hayaatus Sahabah'

The position of Hadhrat Fatimah according to Hadhrat Ali bin Hussein

Hadhrat Urwah narrates that the wife of Rasulullaah □, Hadhrat Aisha used to say, "When Rasulullaah □ migrated to Madinah then Rasulullaah □ sent his daughter, Hadhrat Zainab to Madinah with Kanaanah or Ibn Kanaanah. The people of Makkah went in search of them and were found by Hibaar bin Aswad, who flung his spear at them, injuring her camel and causing her to fall, which resulted in her miscarriage. She bore this patiently and did not complain. She was then taken back to Makkah. The Banu Haashim and Banu Umayyaah argued over who had more right to look after her.

The Banu Umayyaah argued that they had more right as she was in the wedlock of their cousin, Hadhrat Abul Aas. Eventually she was left in the care of Hind binte Utbah bin Rabee'a, who used to say to her, "This has all happened because of your father."

Rasulullaah □ asked Hadhrat Zaid bin Haarithah if he would bring Hadhrat Zainab from Makkah and he agreed to do so. Rasulullaah □ gave him his ring to pass on to Hadhrat Zainab (as a sign that he had been sent by Rasulullaah □).

Hadhrat Zaid bin Haarithah reached Makkah and used various methods to secretly pass on the message to Hadhrat Zainab. He then met one shepherd and asked him whose shepherd he was. He replied that he was the shepherd of Hadhrat Abul Aas. He enquired whose sheep he was tending to and the shepherd replied that it was the sheep of Zainab binte Muhammed (□). Hadhrat Zaid then sat with him for a long time to try and win his confidence.

After some time he gave asked the shepherd to pass on the ring to Hadhrat Zainab ـ and not mentioned it to anyone else. When Hadhrat Zainab ـ received the ring she immediately recognised it and enquired from the shepherd as to where he had obtained it from. He informed her that a certain person had given it to him and informed her where she could find him. Later that night she quietly went to meet Hadhrat Zaid ـ, who instructed her to mount the camel and he would ride behind her. However she instructed him to ride in front and she sat behind him. (This was before the law of Hijaab was revealed). In this manner they reached Madinah. Rasulullaah used to say regarding her, "She (Hadhrat Zainab ـ) is the best of all my daughters; who underwent severe hardship because of me."

When this Hadeeth reached Hadhrat Ali bin Hussein[1] he immediately came to Hadhrat Urwah ـand said to him, "Which Hadeeth is it that I hear you are using to lower the status of Hadhrat Fatimah ـ?" Hadhrat Urwah ـ replied, "I take an oath by Allaah, I would never like to lessen the status of Hadhrat Fatimah ـ even if I were to acquire all that lies between the east and the west. Nevertheless I will never relate this Hadeeth after today."[2]

[1]Hadhrat Ali bin Hussein was the grandson of Hadhrat Fatimah ـ, the son of Hadhrat Hussein ـ.

[2] 'Hayaatus Sahabah'

A courageous tale from the day of Uhud

Hadhrat Jaabir ↔ narrates that Hadhrat Ali ↔ came to Hadhrat Fatimah → on the day of Uhud and recited this poem to her,

اَفاطِمُ ! هَاك السَّيْفَ غَيْرَ ذَمِيْمِ   فَلَسْتُ بِرِعْدِيْدٍ وَ لاَ بِلَئِيْمِ

O Fatimah! Take this sword which is flawless and I am
not one who trembles (out of fear) nor am I a coward.

لَعَمْرِیْ لَقَدْ اَبْلَيْتُ فِیْ نَصْرِ احْمَدٍ   وَ مَرْضَاةِ ربٍّ بالْعِبَادِ عَلِيْم

I take an oath by my age! I have been tried in assisting
Ahmed □ and for the pleasure of His Rabb I have
endured in a manner which all have witnessed.

Rasulullaah □ replied, "If you have fought courageously then Hadhrat Sahal bin Haneef and Hadhrat Ibnus Samah also fought courageously." Rasulullaah □ also took the name of another Sahabi but forgot his name.

Hadhrat Jibraeel υthen descended and said, "O Muhammed □! I take an oath; this is a time to sympathise." On hearing this Rasulullaah □ replied, "O Jibraeel υ! Ali is of me." Hadhrat Jibraeel υ replied, "And I am of both of you."

Hadhrat Ibn Abbaas ↔ narrates that Hadhrat Ali ↔ went to Hadhrat Fatimah → on the day of Uhud and said to her, "Take this sword which is flawless." Rasulullaah □ replied, "If you have fought courageously then Hadhrat Sahal bin Haneef and Hadhrat Abu Dujaanah Samaak bin Farshah also fought courageously."[1]

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[1] 'Hayaatus Sahabah'

If only I had not existed

After the burial of Rasulullaah □, the Sahabah would visit Hadhrat Fatimah to offer her condolences but she was unable to find any peace. One day Hadhrat Anas bin Maalik went to visit Hadhrat Fatimah, to pass on his condolences. Hadhrat Fatimah said to him, "Anas! How did you pluck up the courage to throw sand on the body of Rasulullaah □?" Hadhrat Anas began weeping on hearing this and was unable to control himself.

All historians have narrated that Hadhrat Fatimah never smiled again after the demise of Rasulullaah □.

One day Hadhrat Fatimah went to the grave of Rasulullaah □ and with tears in her eyes recited the poem,

مَاذَا عَلٰى مَنْ شَمَّ تُرْبَةَ اَحْمَدَ
اَنْ لَّا يَشُمُّ مَدَى الزَّمَان غَوَالِيَا
صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا
صُبَّتْ عَلَى الْاَيَّامِ صِرْنَ لَيَالِيَا

It is incumbent upon the person who sniffs the fragrance from the grave of Muhammed to never smell any other fragrance again (i.e. there is no necessity to do so).

Great difficulty has befallen me (on the demise of Rasulullaah □); if it were to have fallen on the day it would have turned to night.

It has been said that this poem were written by Hadhrat Ali and Hadhrat Fatimah recited them spontaneously when visiting the blessed grave of Rasulullaah □.

Some historians have ascribed a few other poems to Hadhrat Fatimah, which is said to have been recited by her on the demise of Rasulullaah □. A few of these poems are;

شَمْسُ النَّهَارِ وَ اظْلَمَ الْعَصْرَانِ	اِغْبَرَ آفَاقُ السَّمَآءِ وَ كُوِّرَتْ
اَسَفًا عَلَيْهِ كَثِيْرَة الْاحْزَانِ	وَ الْاَرضُ مِنْ بَعْدِ النَّبِىِّ كَيئبَة
وَ لْتَبْكِه مُضَرَ وَ كُلَّ يَمَانِ	فَلْيَبْكِه شَرْقَ الْبِلَادِ وَ غَرْبِهَا
صلّى عَلَيْكَ مُنَزِّلُ القُرآن	يَا خَاتَمَ الرَّسُل الْمبَارَك صِنْوَةً

The sky has been shadowed with dust, the sun has been eclipsed and the darkness has spread across the land.

The earth does not only grieve after the demise of Rasulullaah □ but has split apart in pain (because of your demise).

The people of the east and the west should mourn you and the residents of Yemen and the tribe of Mudhir should mourn you.

O blessed seal of the Ambiyaa! The One who revealed the Quraan also sent peace and salutation upon you.

The following rendition has also been ascribed to Hadhrat Fatimah,

اِنَّا فَقَدْنَاكَ فَقْدَ الْاَرْضَ و ابلَهَا
وَ غَابَ مُذْ غِبْتَ عَنَّا الْوَحْىُ وَ الْكُتُب
فَلَيْتَ قَبْلَكَ كَانَ المَوْتُ صَادَفَنَا
لَمَّا يَغيبُ وَ حَالَتْ دُوْنَكَ الكتب

When you parted from us the earth lost its lushness
With your parting the chain of revelation has ceased

If only death had come to us before you,

before you were concealed with sand[1]

The blessing of reciting "To Allaah we belong"

Hadhrat Alaa narrates that when the time of Rasulullaah's □ demise drew closer, Hadhrat Fatimah began to cry. Rasulullaah □ said to her, "O my beloved daughter! Do not cry. **When I pass on then recite "To Allaah do we belong and unto Him shall we return" because by reciting it a person is able to receive recompense for every difficulty that afflicts him."** Hadhrat Fatimah said, "Will we be recompensed for (losing) you?" Rasulullaah □ replied, "You will be recompensed for (losing) me as well."[2]

O my father!

Hadhrat Anas narrates that when the illness of Rasulullaah □ increased and he became more uneasy with the pain, Hadhrat Fatimah tried to console him in his pain, "O my father!" Rasulullaah □ replied, "After today your father will never be uneasy with pain again." After Rasulullaah's □ demise, Hadhrat Fatimah said, "My father has accepted the invitation of His Rabb. O my father! His resting place has become Jannatul Firdaus. O my father! We lament over your loss with Jibraeel υ." Later after Rasulullaah □ was buried, Hadhrat Fatimah

[1] 'Seerat Fatimah Zahra'
[2] 'Tabqaat Ibn Sa'ad'

said to Hadhrat Anas, "O Anas! How did you pluck up the courage to throw sand upon the body of Rasulullaah □?"

Hadhrat Hammaad □ says that when Hadhrat Thaabit used to narrate this Hadeeth then he would begin weeping to such an extent that he would have difficulty in breathing.[1]

The worry of Abu Sufyaan

Hadhrat Ikramah narrates that when Rasulullaah □signed the agreement with the people of Makkah (at Hudaibiyah), the tribe of Khuzaa'ah, who had been allies of Rasulullaah □ from long before, and the tribe of Banu Bakr, who were the allies of the Quraish from long before, were also automatically included in this treaty. The tribe of Khuzaa'ah and the Banu Bakr harboured old enmity for each other and had been fighting each other for some time. The Quraish assisted the Banu Bakr with arms and provisions, which resulted in the Banu Bakr gaining the upper hand over the tribe of Khuzaa'ah, killing many of their men.

This worried the Quraish and they feared that this act of theirs could have broken the treaty. They therefore appealed to Abu Sufyaan to go to Rasulullaah □ and guarantee to him that treaty is still in place. Abu Sufyaan left Makkah and went to Madinah. Rasulullaah □said, "Abu Sufyaan has come to us, he will fail in accomplishing his objective but he will still return to Makkah pleased." Abu Sufyaan then went to meet Hadhrat Abu Bakr and said to him, "O Abu Bakr! Keep this treaty and agreement in place." However Hadhrat Abu Bakr replied, "The decision in this matter does not rest with me but with Rasulullaah □."

[1] 'Al-Bidaayah wan Nihaayah'

Abu Sufyaan then went to Hadhrat Umar and said the same thing to him as he said to Hadhrat Abu Bakr . Hadhrat Umar replied, "You broke the treaty on your own. Whatever new treaty is signed may it become old and whatever old treaty remains may it break."

Abu Sufyaan was astonished by this reply and said, "I have not seen a greater enemy to his own tribe then you." Abu Sufyaan then went to Hadhrat Fatimah and said, "O Fatimah ! Are you willing to do such a thing for your people which will make you their leader?" He then said the same thing to her as he said to Hadhrat Abu Bakr . Hadhrat Fatimah replied, "The decision does not belong to me but belongs to Allaah and His Rasul."

Abu Sufyaan then went to Hadhrat Ali and said the same thing to him as he said to Hadhrat Abu Bakr . Hadhrat Ali replied, "I have never seen a more foolish person then you. You are the chief of your people therefore you should keep this agreement and treaty in place and not allow anyone to break it."

On hearing this Abu Sufyaan hit his hands together and said, "I have kept people sanctuary from each other." Thereafter he returned to Makkah and informed everyone of what had transpired. They said to him, "We have never seen a leader such as you until today. We take an oath by Allaah! You did not bring information of battle such that we could make preparation for it nor did you bring information of peace such that we could rest easy." Soon after this the conquest of Makkah occurred.[1]

[1] 'Muntakhab Kanzul Ummaal'

The status of Hadhrat Fatimah according to Hadhrat Sa'ad

Hadhrat Abu Najeeh □ relates that Hadhrat Muawiyah arrived for Hajj and took the hand of Hadhrat Sa'ad bin Abi Waqqaas saying to him, "O Abu Ishaaq! Due to my preoccupation in battle, I was unable to perform Hajj for many years now and as a result we have forgotten many of the Sunnat acts of Hajj. Therefore you perform Tawaaf and we will follow you." After Tawaaf, Hadhrat Muawiyah took Hadhrat Sa'ad along with him to Daarun Nadwa and seating him next to him, started discussing Hadhrat Ali and expressed his opinion regarding Hadhrat Ali. This upset Hadhrat Sa'ad and he said, "You call me to your home, seat me next to youand speak of Hadhrat Ali in this manner. I take an oath by Allaah! Hadhrat Ali possesses three such traits, of which if I were to gain any one it would be dearer to me than the entire world and all it contains. The first is that during the battle of Tabuk, Rasulullaah □ said to Hadhrat Ali , "You are to me like how Hadhrat Haroon υ was to Hadhrat Moosa υ except that there is no Nabi after me." If Rasulullaah □ were to have said this to me, it would have been dearer to me than the entire world.

The second is during the battle of Khaibar, Rasulullaah □ said regarding Hadhrat Ali, "Tomorrow I will give the flag to such a person who is loved by Allaah and His Rasul and he loves Allaah and His Rasul. Victory will be attained through his hand and he is not one who will flee from the battlefield." If Rasulullaah □ were to have said this to me then it would have been dearer to me than the entire world.

The third is that he is the son-in-law of Rasulullaah □ and if I could have been the son-in-law of Rasulullaah □ and if his daughter were to have been married to me and I were to be the

father of her children then it would have been dearer to me than acquiring the entire world. After this day I will never set foot into your home again." After saying this Hadhrat Sa'ad bin Abi Waqqaas stood and left.[1]

The love Hadhrat Aisha had for Hadhrat Fatimah

Hadhrat Aisha narrates that she has never seen anyone who resembles Rasulullaah □ greater in their manner of speaking, walking and sitting than Hadhrat Fatimah . When Rasulullaah □ would see Hadhrat Fatimah coming he would stand to welcome her and would kiss her when she arrived and seat her at his place. When Rasulullaah □ would visit her then she would stand to welcome him and kiss him when he arrived. When she came to visit Rasulullaah □ during his final illness then he welcomed her and kissed her and whispered something to her. She began to weep as he said this to her but he then whispered something else to her and she then smiled.

Hadhrat Aisha narrates that she would say to the other women that Hadhrat Fatimah possesses more virtues than any other women but at the end she was still a woman and could cry and then smile soon thereafter. I later asked Hadhrat Fatimah what Rasulullaah □ had said to her and she replied, "I would then be revealing the secret of Rasulullaah □." It was only after the demise of Rasulullaah □ that Hadhrat Fatimah disclosed what Rasulullaah □ had said to her. She said that Rasulullaah □ first said to her that he was about to leave this world, which made her weep, after which he then said to her quietly, "You will be the first of my family who will be re-

[1] 'Al-Bidaayah wan Nihaayah'

united with me" which made her smile and pleased her greatly.[1]

The most beloved

Hadhrat Usaamah bin Zaid says that he was sitting at the door of Rasulullaah's house, when Hadhrat Ali and Hadhrat Abbaas sought permission to enter. They instructed him, "O Usaamah! Go and seek permission for us to enter." Hadhrat Usaamah went to Rasulullaah and sought permission on their behalf. Rasulullaah asked Hadhrat Usaamah, "Do you know why they have both come?" Hadhrat Usaamah replied that he did not have the slightest idea. Rasulullaah replied that he was aware of why they had come and Hadhrat Usaamah should allow them to enter.

When they both entered they both asked, "O Rasulullaah! We have come to enquire from you as to who is the most beloved to you from your family?" Rasulullaah replied, "Fatimah binte Muhammed" They replied, "We are not enquiring of your household." Rasulullaah then replied, "The most beloved to me is that person whom Allaah Ta'ala has favoured and whom I have also favoured and that is Usaamah bin Zaid. They both then enquired as to who was more beloved to Rasulullaah after that.

Rasulullaah answered that it was Hadhrat Ali. On hearing this Hadhrat Abbaas remarked, "O Rasulullaah! You have placed your uncle last." On this either Rasulullaah or Hadhrat Ali replied, "He performed Hijrat before you."[2]

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[1] 'Adabul Mufrad' by Imaam Bukhaari
[2] 'Hayaatus Sahabah'

Hadhrat Safiyyah presents a gift to Hadhrat Fatimah

Hadhrat Ataa bin Yasaar says that when Hadhrat Safiyyah came to Madinah from Khaibar then she stayed in one of the houses of Hadhrat Haarithah bin Nu'maan . When the women of the Ansaar learnt of this they all came to gaze at the beauty of Hadhrat Safiyyah .Hadhrat Aisha also came to see Hadhrat Safiyyah and left after a little while.

Rasulullaah followed her as she left and enquired from her, "O Aisha ! What did you see?" Hadhrat Aisha replied, "I saw a Jewish woman." Rasulullaah admonished her, "Do not say that as she has embraced Islaam and become an excellent Muslim."

Hadhrat Sa'eed bin Musayab has reported with an authentic chain that when Hadhrat Safiyyah arrived she was wearing gold earrings in the shape of date palm leave, which she presented to Hadhrat Fatimah and those women who came with her as a gift."[1]

Hadhrat Fatimah's intelligence

When Hadhrat Fatimah was a child she would sometimes ask Rasulullaah and Hadhrat Khadijah such questions which displayed her vast intelligence and aptitude. It is mentioned in one narration that Hadhrat Fatimah once asked her mother, Hadhrat Khadijah , "My beloved mother! Will we be able to see Allaah Ta'ala, who created us and everything in this world?"

[1] 'Al-Isaabah'

Hadhrat Khadijah ؓ replied, "My daughter! If we worship Allaah in this world, be kind to His servants, abstain from that which He has prohibited us from, do not ascribe partners to Him, understand Him only to be worthy of worship, and bring Imaan in Allaah's Rasul **then on the Day of Qiyaamah we will most certainly see Allaah Ta'ala.** On that Day reckoning will taken for the good and evil one commits."

When Rasulullaah ﷺ would come home then he would teach Hadhrat Fatimah ؓ such things which would encourage her to surrender herself to Allaah and to be kind to the servants of Allaah. The attention of Rasulullaah ﷺ allowed her to reach the highest level of intelligence. She would remember something forever after hearing it just once.**When Rasulullaah ﷺwould leave then Hadhrat Khadijah ؓ would enquire from her as to what Rasulullaah ﷺ had taught her for that day and she would immediately relate her lesson word for word.**[1]

Hadhrat Fatimah's simplicity

Hadhrat Fatimah ؓ detested the luxuries and wealth of this world from her childhood. In one narration it is reported that one of the friends of Hadhrat Khadijah ؓ was getting married and for the occasion had purchased new clothes and jewellery for her daughters. When they were about to leave the house to attend the function, Hadhrat Fatimah ؓ refused to wear the new clothes and jewellery, and wearing her old clothes attended the wedding. This shows that Hadhrat Fatimah ؓ even from her childhood days disliked riches and lavishness.[2]

[1] 'Seerat Fatimah Zahra'
[2] 'Seerat Fatimah Zahra'

The severe conditions in the valley of Abu Taalib

In the sixth year of Nabuwwat when the uncle of Rasulullaah □, Hadhrat Hamza bin Abdul Muttalib and Hadhrat Umar bin Khattaab embraced Islaam, the Quraish became extremely angry and their patience ran out. The elders of the Quraish gathered and collectively came to the decision that until the Banu Haashim and the Banu Muttalib do not hand over Rasulullaah □ to them to be executed they will be boycotted. None will trade with them, none will maintain relations with them, none will assist them and they will not be allowed to roam freely. This decision was written and signed by the chiefs of the Quraish and thereafter hung on the door of the Ka'abah.

When the Banu Haashim learned of their dreadful decision, they refused to give in to their demands. The elders of the Banu Haashim; Abu Taalib and Haashim as well as the entire progeny of Banu Muttalib all took refuge in the valley of Abu Taalib. The women and children were also included amongst those who were being boycotted. It was only Abu Lahab and a few others of the Banu Haashim influenced by him who sided with the Mushrikeen.

There are various narrations regarding the valley of Abu Taalib. In some narrations it has been said to be an open land close to the well of Zam-Zam, while in other narrations it has been said to be a valley situated between two mountains that had been inherited by the Banu Haashim.

The Mushrikeen of Makkah began their boycott of the Banu Haashim in the valley of Abu Taalib on the first of Muharram in the seventh year of Nabuwwat. The Banu Haashim had to suffer under such trying conditions that after some time food was not even allowed to reach them. If any person came into

Makkah to sell his produce then the Quraish would quickly purchase his entire load, so that the Banu Haashim will be derived of it. When the children of the Banu Haashim and Banu Muttalib would cry from the excruciating pains of hunger, the Mushrikeen would rejoice over their agony. They would not eat for days on end. Whenever Hadhrat Abu Bakr or others who were not from the Banu Haashim secretly sent food to them, then too it would only suffice for a few days. At times the intense hunger drove them to eat the leaves of trees.

Hadhrat Sa'ad bi Abi Waqqaas narrates that one night he received a dried skin from somewhere. He washed it thoroughly, cooked it on a fire and then placed it in water, which he drank as a soup.

In this manner they were made to suffer for three years in the harsh conditions of the valley of Abu Taalib. Hadhrat Fatimah spent these terrible days along with her blessed parents as well as other members of her tribe. She endured all the hardships and difficulties with patience. During these three years, when the time of Hajj would arrive, Rasulullaah would leave the valley of Abu Taalib and propagate the Deen of Islaam to the Hujjaaj. The wretched Abu Lahab would pursue them and say to the pilgrims, "O people! My nephew has gone insane (Allaah forbid!). Pay no heed to his utterances or you will cause harm to yourself."

There were a few kind hearted souls amongst the Mushrikeen, who were saddened by the plight of the Banu Haashim but feared the repercussions of voicing their solace for the Banu Haashim. However one day something amazing transpired. Hakeem bin Hizaam (who has not yet embraced Islaam at that time), the nephew of Hadhrat Khadijah, sent his slave with some wheat to give to Hadhrat Khadijah. On route the slave ran into Abu Jahal, who enquired where he was heading with all that wheat. The slave replied that he was going to the valley

of Abu Taalib to hand it over to Khadijah . This angered Abu Jahal, who held him back saying, "This is impossible! I will not allow the Banu Haashim to receive even one grain of wheat."

Just then Abul Bukhtari bin Hishaam, who was a kind hearted chief from the disbelievers, happened to pass by and enquired what they were arguing about. Abu Jahal related the entire incident to him and added, "According to our agreement, nothing will be allowed to reach the valley of Abu Taalib but this person openly intends to give wheat to them."

Abul Bukhtari replied, "Khadijah left some wheat as a trust with her nephew and if he wishes to return that trust, what harm will it cause us?"

Abu Jahal remarked, "It seems as if you are also in support of the Banu Haashim. If that is true then it matters nothing to me and I will never allow this wheat to reach the Banu Haashim."

This enraged Abul Bukhtari and he roared, "I wish to see how you will prevent this wheat from reaching them!" as he said this he grabbed Abu Jahal, flung him to the ground and began hitting him ferociously until Abu Jahal began screaming for his life. Abu Jahal was no match for the immense of Abul Bukhtari and without putting up any fight at all turned and fled. The slave now took the wheat to the Banu Haashim unhindered.

The story of the humiliation of Abu Jahal spread quickly and soon many other sympathises of the Banu Haashim openly began to assist them. A kind hearted person from the tribe of Banu Makhzoom, Hishaam Aaamiri, went to the nephew of Abdul Muttalib, Zuhair bin Abu Umayyah and said to him, "O Zuhair! How can you fill your belly twice a day when your uncle does not even have a morsel to eat.?"

Zuhair replied, "O my cousin! If the matter was in my hands then I would have ripped that wretched agreement to shreds a long time ago but sadly I alone have this view."

Hishaam replied, "I am with you! Find the courage and many others will join us."

Zuhair and Hishaam then both went to see Muth'im bin Adie, where they discovered Zum'ah bin Al-Aswad and Abul Bukhtari also of the same opinion. The next day all those who sympathised with the Banu Haashim gathered in the Ka'abah and addressed the Quraish,

"O people of the Quraish! Is it not oppression that we eat to our fill while our brothers of the Banu Haashim and Banu Muttalib remain hungry? They long for even a morsel to eat. Intense hunger had made their women and children skeletal and we take an oath by Allaah that until that agreement is not destroyed we will not rest."

Abu Jahal in a fit of rage yelled out, "None of you will even dare to touch the agreement. It will remain until the Banu Haashim hands Muhammed over to us."

Zum'ah yelled back, "You speak a lie! We were against this treaty from the very first day."

Muth'im bin Adie and Abul Bukhtari then went forward and removed the treaty that was hanging on the wall, tore it to pieces and threw the pieces into the air. The Mushrikeen were left with their mouths gaping.

It was not a few days, a few weeks or even a few months but for three long years the Banu Haashim had to suffer in the

valley but still their courage never gave out. They displayed such steadfastness and perseverance that are unique to the pages of history. Also amongst those who showed their worth in steadfastness and determination was the young Fatimah , who stood by her parents and endured all the difficulty flung their way.[1]

Hadhrat Fatimah slaps Abu Jahal

Hadhrat Jalaaludien Suyoothi has reported from Hadhrat Abdullaah bin Abbaas that one day in the first years of Nabuwwat, Abu Jahal slapped Hadhrat Fatimah for some matter. Hadhrat Fatimah , who was just a child at that time, ran to Rasulullaah and with tears streaming down her cheeks, informed Rasulullaah of what Abu Jahal had did.

Rasulullaah said, "My beloved daughter! Go and tell Abu Sufyaan about this action of Abu Jahal." Hadhrat Fatimah went to Abu Sufyaan and related the entire incident to him. Abu Sufyaan took the hand of Hadhrat Fatimah and went to where Abu Jahal was sitting. He said to Hadhrat Fatimah , "Slap him in the same manner that he had slapped you (and I am here if he attempts to harm you in any way)."

Hadhrat Fatimah slapped Abu Jahal and after returning home related all that had transpired to Rasulullaah . Rasulullaah supplicated, "O my Allaah! Do not forget this treatment of Abu Sufyaan."

It is because of this supplication of Rasulullaah that Hadhrat Abu Sufyaan was blessed with the honour of embracing Islaam after the conquest of Makkah.[2]

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[1] 'Seerat Fatimah'
[2] 'Seerat Fatimah', 'Seerat Nabawiyah', 'Seerat Halbiyah'

Fatimah is a part of me

It is reported in 'Saheeh Bukhaari' that the brother of Abu Jahal once encouraged Hadhrat Ali tomarry Ghourah binte Abu Jahal and Hadhrat Ali was partial to the idea. Hadhrat Ali then went to Rasulullaah to seek permission to marry her. Rasulullaah was extremely upset by this and immediately went to the Masjid, where he addressed all from the Mimbar,

"Banu Hishaam bin Mugheerah wishes to marry his daughter to Ali bin Abi Taalib and he has sought my permission in this regard but I do not consent to this and will never consent to this except if Ali divorces my daughter and then marries his daughter. Fatimah is a part of me and whoever hurts her has hurt me."

Thereafter Rasulullaah said referring toHadhrat Abul Aas bin Rabee'a, the husband of his daughter Hadhrat Zainab ,

"He proved to me what he said to me and fulfilled the promise he made to me. I am not declaring what is lawful to be unlawful or what is unlawful to be lawful but I take an oath by Allaah the daughter of Rasulullaah and the daughter of the enemy of Allaah cannot be married to the same person."

After witnessing the anger of Rasulullaah in this manner, Hadhrat Ali immediately abandoned his intention to marry the daughter of Abu Jahal and throughout the lifetime of Hadhrat Fatimah never thought of marrying anyone else.[1]

[1] 'Seerat Fatimah'

Who has the first right in one's supplications

Hadhrat Hasan narrates that his beloved mother, Hadhrat Fatimah, once began performing Salaah in the Masjid in her home and remained engaged in Salaah the entire night until morning. Hadhrat Fatimah then supplicated for all the Mu'mineen and Mu'minaat but did not supplicate for herself.

Hadhrat Hasan enquired, "O my beloved mother! You supplicated for everyone but you did not supplicate for yourself?"

Hadhrat Fatimah replied, "O my son! The first right (to one's supplications) belongs to others than one's own."[1]

The meat of sacrifice

On one occasion Hadhrat Ali went on a journey and when he returned, Hadhrat Fatimah presented some meat from a sacrifice (Qurbaani) before him. Hadhrat Ali excused himself but Hadhrat Fatimah informed him, "There is no problem with consuming this meat; Rasulullaah has granted us permission to consume it."[2]

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[1] 'Seerat Fatimah' on the authority of 'Madaarijun Nabuwwah'
[2] 'Musnad Ahmed'

The best quality

Once Rasulullaah asked Hadhrat Fatimah , "Which is the most admirable quality a woman can possess?"

Hadhrat Fatimah replied, "The most admirable quality a woman can possess is that her gaze does not fall on any man and no man's gaze falls upon her."[1]

During the conquest of Makkah

In 8 A.H Rasulullaah left to conquer Makkah accompanied by ten thousand of his Sahabah. Hadhrat Fatimah also accompanied Rasulullaah on this expedition. Her presence during the conquest of Makkah is proven from the following narration,

Hadhrat Umie Haanie narrates that when Makkah was conquered; Hadhrat Fatimah came to Rasulullaah and sat on his left, while Hadhrat Umie Haanie sat on his right. Just then one servant came to Rasulullaah and presented him with a cup, containing something to drink. Rasulullaah accepted it and drank a little from it, after which he handed the cup over to Hadhrat Umie Haanie . Hadhrat Umie Haanie drank from it as well but then said, "O Rasulullaah ! I was fasting but I still drank from it." Rasulullaah enquired, "Was this compensation for an omitted fast?" when she replied that it was not Rasulullaah replied, "If this was a Nafl (optional) fast then it is fine."

[1] 'Seerat Fatimah', 'Ihya-ul Uloom'

Who do you love more

On one occasion Hadhrat Ali asked Rasulullaah, "O Rasulullaah! Who do you love more; myself or Fatimah?" Rasulullaah replied, "I love Fatimah more than you and I honour you more than I honour Fatimah."[1]

Marriage proposal

One woman came running to Hadhrat Ali and said to him, "Are you aware that Rasulullaah is intending to marry Fatimah to you?" Hadhrat Ali was surprised to hear this and expressed his lack of knowledge about the matter. The woman advised him, "Why do you not go to Rasulullaah and propose for the hand of Fatimah." Hadhrat Ali replied, "I do not possess anything, how can I marry?" She said to him that he should still propose for the hand of Hadhrat Fatimah as Rasulullaah would most certainly approve of him. She continued to persuade Hadhrat Ali until he was also convinced. Hadhrat Ali went to see Rasulullaah but when he sat before Rasulullaah his modesty and the awe emanating from Rasulullaah prevented him from saying a single word.

Rasulullaah smiled and asked, "O Ali! Why have you come? What need do you have?" Hadhrat Ali did not utter a word and in out of shyness remained silent. Rasulullaah then said, "It looks to me that you have come to propose for the hand of Fatimah. Hadhrat Ali replied in the affirmative and Rasulullaah enquired, "Do you have in your possession anything to give to her as Mehr?" Hadhrat Ali took an oath by Allaah that he possessed no wealth. Rasulullaah then enquired, "What did you do with that armour that I had given

[1] 'Seerat Fatimah'

to you?" Hadhrat Ali replied, "I still have it in my possession. I take an oath by Allaah; it is a Hathmie armour and is worth four hundred dirhams. Rasulullaah smiled and said, "I have performed your marriage to Fatimah in lieu of it, so send it to me."[1]

Rasulullaah supplicates on the marriage of Fatimah

Rasulullaah performed the marriage of Hadhrat Fatimah to his cousin, Hadhrat Ali . When Hadhrat Fatimah entered the home of Hadhrat Ali then she saw that he possessed nothing but one pillow, an earthen pot and a jug. The floor of his home was the bare earth. Rasulullaah instructed Hadhrat Ali to wait for him and after a little while Rasulullaah arrived. Rasulullaah asked for some water to be brought, in which Rasulullaah recited some supplication or Dhikr, which Allaah Ta'ala had instructed him with and he sprinkled some of this water upon the face of Hadhrat Ali and Hadhrat Fatimah . Thereafter Rasulullaah said to Hadhrat Fatimah , "Remember that I have performed your Nikaah to such a person who is the most beloved to me from my family." Rasulullaah then said the same to Hadhrat Ali after which he left. Rasulullaah continued to supplicate for them until he exited the door.[2]

Three virtues to envy

[1] 'Hayaatus Sahabah'
[2] 'Tabkaat Ibn Sa'ad'

People were sitting in a gathering around Hadhrat Umar bin Khattaab, listening to his advices. Hadhrat Umar then said, "Hadhrat Ali has three such virtues; if I were to obtain any of them it would be more beloved to me than acquiring a red camel." This interested all present and they all wished to know what these three virtues are. Hadhrat Umar replied, "He is married to Fatimah binte Rasulullaah □, it has been permissible for him to stay in the Masjid while it was not made permissible for me and lastly the flag was given to him during the battle of Khaibar."[1]

After the conquest of Makkah

After the conquest of Makkah, Hadhrat Ali was still present in Makkah when the daughter of Hadhrat Hamza came running towards him and after grabbing hold of his clothes began screaming with delight, "O my uncle! O my uncle!" Hadhrat Ali picked her up and took her to Hadhrat Fatimah, instructing her to look after her cousin. Later Hadhrat Ali, Hadhrat Ja'far and Hadhrat Zaid bin Haarithah began to argue as to who had more right to look after her. Hadhrat Ali said that he had more right because she was the daughter of his uncle. Hadhrat Ja'far said that he had the most right because she is his cousin and also her aunt (her mother's sister) is married to him. Hadhrat Zaid bin Haarithah said that he has the most right because she his brother's daughter (Rasulullaah □ established the bond of brotherhood between Hadhrat Hamza □ and Hadhrat Zaid bin Haarithah □ when they arrived in Madinah). Rasulullaah □ passed decision in favour of her aunt saying that the aunt (mother's sister) is like the mother. Rasulullaah □ then smiled at all three companions and said, "Ali □, you are from me and I am from you. Ja'far □, you

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[1] 'Taareekhul Khulafaa'

resemble me most both in character and physique. Zaid , you are my brother and my friend."[1]

The revelation of the verse of purification

Hadhrat Sa'ad bin Abi Waqqaas was sitting and people were sitting around him. They were all mentioning the virtues of Hadhrat Ali and the family of Rasulullaah . Hadhrat Sa'ad bi Abi Waqqaas said, "Hadhrat Ali possesses three such qualities which Rasulullaah mentioned regarding him, such that if I were to have any one of them it would be more beloved to me than many red camels. I heard Rasulullaah say to Hadhrat Ali during one of the battles, "Are you not pleased that you are to me as Hadhrat Haroon υ was to Hadhrat Moosa υexcept there is no Nabi after me." On the battle of Khaibar I heard Rasulullaah say regarding Hadhrat Ali , "I will give the flag to such a person who loves Allaah and His Rasul and Allaah and His Rasul love him as well." All lifted their necks to see who this person would be and Rasulullaah called for Ali and handed the flag to him. The third is when this verse was revealed,

"Allaah only wishes to rid you of *(spiritual)* filth *(such as sin)*, O members of the household *(of Rasulullaah)*, and to purify you thoroughly *(from all evil)*." *(Surah Ahzaab: 33)*

then Rasulullaah summoned Hadhrat Ali , Hadhrat Fatimah , Hadhrat Hasan and Hadhrat Hussein and said, "O Allaah! This is my household."[2]

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[1] 'Ahmed', 'Abu Dawood'
[2] 'Muslim', 'Tirmidhi'

Stand! Abu Turaab!

Once Hadhrat Ali visited Hadhrat Fatimah and when he left he was very angry. He then went to the Masjid laid down, still in this very state of anger. After some time Rasulullaah came to visit Hadhrat Fatimah and when he saw that Hadhrat Ali was not home he enquired where he was. Hadhrat Fatimah replied that he was resting in the Masjid. Rasulullaah then proceeded to the Masjid and found that Hadhrat Ali had fallen asleep; his upper garment had risen slightly and his back was covered in sand. Rasulullaah dusted the sand from his back and said, "Stand! Abu Turaab! (which literally means "Stand! O father of sand!)"[1]

Hadhrat Abu Bakr's kindness to Hadhrat Fatimah

Once Hadhrat Fatimah fell ill and Hadhrat Abu Bakr came to visit her, seeking permission to enter. Hadhrat Ali informed Hadhrat Fatimah of his arrival and that he sought permission to enter. Hadhrat Fatimah replied, "Would you be pleased if I grant him permission to enter?" Hadhrat Ali replied, "Why not?" Hadhrat Abu Bakr then entered and addressed Hadhrat Fatimah saying, "Allaah is my witness that I have given my home, wealth, children, nation and tribe all for the pleasure of Allaah and for the pleasure of His Rasul as well as for the pleasure of you, the household of Rasulullaah

[1] 'Mu'jamul Kabeer'

.''Hadhrat Abu Bakr then continued to comfort her until she was pleased.[1]

Hadhrat Fatimah's generosity

On one occasion a person asked Hadhrat Fatimah what the Zakaat will be on forty camels. Hadhrat Fatimah replied, ''Only one camel is incumbent upon you but if I possessed forty camels then I would donate all in the path of Allaah.''[2]

Fatimah is a part of me

Hadhrat Hasan narrates that after a day of hunger, they had acquired some food. Hadhrat Ali , Hadhrat Hussein as well as Hadhrat Hasan had all eaten and only Hadhrat Fatimah remained. She had just picked up a piece of the bread to put in her mouth when there was a knock at the door. It was a beggar pleading for some food, ''O daughter of Rasulullaah ! I have been hungry for two days. Please give me something to eat.'' Hadhrat Fatimah immediately placed the bread down and ordered Hadhrat Hasan , ''Give this food to her. I have only been hungry for one day while she has been hungry for two.''[3]

Hadhrat Abu Bakr becomes Khalifah

Hadhrat Ibn Abbaas narrates that he used to teach the Quraan to Hadhrat Abdur Rahmaan bin Auf . One day when Hadhrat Abdur Rahmaan bin Auf was returning to his tent, he found Hadhrat Abdullaah bin Abbaas waiting for him. This was

[1] 'Hayaatus Sahabah'
[2] 'Seerat Fatimah'
[3] 'Seerat Fatimah'

during the last Hajj of Hadhrat Umar bin Khattaab and this took place in Mina. Hadhrat Abdur Rahmaan bin Auf informed Hadhrat Abdullaah bin Abbaas that one person came to Hadhrat Umar and said, "A certain person is saying that if Umar passes away he will pledge his allegiance to a certain person (referring to Hadhrat Talha bin Ubaidullaah). I take an oath by Allaah the pledge of allegiance to Hadhrat Abu Bakr also took place suddenly and it was accepted. (Therefore I will also pledge my allegiance to him suddenly and others will follow suit, after which it will be accepted)." On hearing this Hadhrat Umar said, "Tonight I will gather the people and address them in this regard. I will admonish that group who intends to seize the Khilaafat in this sudden manner."

Hadhrat Abdur Rahmaan bin Auf narrates that he said to Hadhrat Umar , "O Ameerul Mu'mineen! Do not do that because during Hajj people of lower intellect and understanding also gather. If you will address the people regarding this now then they will be the majority of who you will be addressing (and those of understanding will not hear your speech), and I fear that they will not comprehend what you are saying; neither will they understand it fully nor will they be able to accurately relate it to others. (Be patient for now and) When you return to Madinah then deliver this speech because Madinah is the place of Hijrat and the home of the Sunnat of Rasulullaah . Gather the Ulama and leaders from the people and address them and you will be able to do so with ease. They will understand the purpose of your address completely and will be able to accurately relate it to others." Hadhrat Umar accepted his advice and replied, "If I reach Madinah in good health then the first address I deliver to the people will be in this regard."

Hadhrat Ibn Abbaas narrates that they reached Madinah on Friday, in the last days of Dhul-Hijjah and despite the intense heat he rushed to Masjidun Nabawi at exactly midday and

found that Hadhrat Sa'eed bin Zaid already sitting on the right hand side of the Mimbar. He squeezed in right next to Hadhrat Sa'eed bin Zaid, such that his knees were pressing against his. A short while later, Hadhrat Umar arrived and ascended the Mimbar. When he saw Hadhrat Umar, he said "Today Hadhrat Umar is going to discuss such a thing which was never before discussed by anyone before him on this Mimbar. Hadhrat Sa'eed bin Zaid disagreed with me saying that he does not think Hadhrat Umar will discuss something that was not previously discussed from the Mimbar (as the Deen of Islaam was completed in the lifetime of Rasulullaah).

Hadhrat Umar sat on the Mimbar and after the Mu'adhin completed the Adhaan, Hadhrat Umar praised and glorified Allaah in accordance with His majesty. Hadhrat Umar then said, "O people! I wish to say something to you, something which had already been predestined for me to say and it is possible that what I am about to say is a sign of my demise. Therefore whoever hears what I have to say and understands it, he should carry to the farthest corner where his horse may carry him and whoever does not understand what I have to say, I do not grant him permission to ascribe his misquotations to me. Allaah Ta'ala sent Hadhrat Muhammed with the truth, revealed His Book upon him and in the Book that was revealed to Muhammed, the verse of Rajam (pelting those who commit adultery) was also present (the verse was " اَلشَّيْخُ وَ الشَّيْخَةُ اِذَا زَنَيَا فَارْجُمُوْهُمَا"- which was subsequently abrogated from being a part of the Quraan by Allaah Ta'ala but the order was still kept in place) We recited this verse, memorised it, understood it and Rasulullaah pelted (the adulterers) and after Rasulullaah we also pelted (the adulterers).

However I fear that after much time will pass, a person will say that we do not find the order to pelt the adulterers in the Quraan and when they discard the incumbent decree of Allaah

Ta'ala they will go astray. The order to pelt the adulterers was in the Quraan; whichever married man or woman will commit adultery and witnesses testify against them or a woman impregnated through adultery confesses to her infidelity or if any man or woman confesses to having committed adultery then it is incumbent upon you to institute the punishment of Rajam (pelting) upon them."

"And listen, O friends! We also read the following verse in the Quraan (which was also abrogated from being a part of the Quraan, even though its ruling still remains),

"لَا تَرْغَبُوْا عَنْ ابَائِكُمْ فَاِنَّ كُفْرًا بِكُمْ تَرْغَبُوْا عَنْ ابَائِكُمْ"

"And do not ascribe yourself to a lineage other than that of your fathers for undoubtedly it is Kufr to ascribe yourself to another lineage besides that of your father."

"Also listen well! Rasulullaah said, "Do not exaggerate in praise of me as it was exaggerated in praise of Hadhrat Isa υ. Say that I am a slave of Allaah and His Rasul."

Hadhrat Umar then went on to say, "It has reached me that some among you are saying that if Umar dies then we will pledge our allegiance to a certain person. Do not be misled by the fact that the pledge to Hadhrat Abu Bakr occurred suddenly and it was accepted. Listen! The pledge did occur suddenly but Allaah safeguarded the Ummat from any ill effects of it; and today there is no person amongst you regarding whose prominence all are in agreement and is accepted by all near and far. When Rasulullaah passed away then Hadhrat Ali and Hadhrat Zubair and a few others were busy in the home of Hadhrat Fatimah , while the Ansaar had gathered in Saqeefah Bani Saa'idah. The Muhaajireen had

gathered to meet Hadhrat Abu Bakr when I suggested we meet with our Ansaar brothers.

We left with the intention to meet our brothers from the Ansaar when we met two pious individuals (Hadhrat Uwaim Ansaari and Hadhrat Ma'an, who informed us of what the Ansaar were doing. They then enquired from us as to where we were headed and I told them that we were headed to meet with our brothers from the Ansaar. They replied, "There is no need for you to go to the Ansaar, O Muhaajireen you decide your own matters." I replied, "I take an oath by Allaah! Never! We will most certainly go to them." We then left and reached them. They were all gathered in Saqeefah Bani Saa'idah and one person was sitting in the middle of them with his shawl wrapped around him. I enquired who it was and they informed me that it was Hadhrat Sa'ad bin Ubaadah. When I asked them what had happened to him (why he was wrapped in his shawl) they informed me that he was ill. After we sat then one person amongst them stood and began addressing all and after praising and glorifying Allaah said, "We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. O Muhaajireen! You are the companions of Rasulullaah and some people amongst you are saying such things which make it seem as if you wish to disregard us and keep the matter of the Khilaafat far from us."

When he finished his speech, I wished to reply, and I had already prepared a reply to him in my head while he was speaking, which I liked and wanted to mention to Hadhrat Abu Bakr but Hadhrat Abu Bakr instructed me to sit quietly. I did not desire to anger Hadhrat Abu Bakr (so I kept silent). Hadhrat Abu Bakr stood and addressed them; I take an oath by Allaah! He was more dynamic and convincing then I could have ever been and when he completed, he managed to encompass all that I had thought of in his brief address. He said, "The virtues which you mentioned about yourselves, you

most certainly deserve but amongst all the Arabs the most superior in ancestry and virtue is the Quraish. I suggest two people for the post of Khilaafat; choose whomsoever of the two you prefer."

As he said this he grabbed my hand and the hand of Hadhrat Abu Ubaidah bin Jarraah. I did not dislike any aspect of the speech of Hadhrat Abu Bakr except this (that he suggested my name for Khilaafat). I take an oath by Allaah! I would have preferred to be wrongfully executed then to step forward and become the Ameer while Hadhrat Abu Bakr is resent amongst them. One of the Ansaar then said, "I have the best solution to this and the best cure for this illness, and that is there should be an Ameer from amongst us and an Ameer from amongst you. After this all began raising their voices and speaking at the same time. There was the possibility of great division so I said, "Abu Bakr! Extend your hand!" Hadhrat Abu Bakr extended his hand and I was the first to pledge allegiance to him, then all the Muhaajireen and then all the Ansaar."

Hadhrat Umar then said, "By Allaah! In all those matters which we were in agreement there was nothing more beneficial and unanimous then the pledge to Hadhrat Abu Bakr. I pledge allegiance suddenly to Hadhrat Abu Bakr because I feared that if we left our brothers of the Ansaar without pledging allegiance to anyone then they would pledge their allegiance to anyone else. We could have either pledged allegiance despite the unfavourable condition or we would have to oppose them and this would have caused a great dispute. Any person who pledges allegiance to another without consultation then this pledge is not valid according to Shari'ah nor will this Ameer have any status or rank. Instead there is fear (that if they do not adhere to this law of Shari'ah then) they will be both be executed.'

Hadhrat Zuhrie reports from Hadhrat Urwah that the two people who met Hadhrat Abu Bakr and Hadhrat Umar on route to the Ansaar were Hadhrat Uwaimir bin Saa'idah and Hadhrat Ma'an bin Adie, and according to Hadhrat Sa'eed bin Musayab the person who suggested there be two Ameers was Hadhrat Habbaab bin Munthir.[1]

Weeping and smiling

Hadhrat Ibn Abbaas narrates that when Surah Nasr was revealed (which states that the mission with which Rasulullaah was sent has been fulfilled) then Rasulullaah called Hadhrat Fatimah and said to her, "This Surah is informing that the time of my demise is near." Hadhrat Fatimah began to weep on hearing this. Rasulullaah then said to her, "Do not weep! For you will be the first from my family to be united with me." When Hadhrat Fatimah heard this she began to smile. One of the wives of Rasulullaah witnessed this conversation and later asked Hadhrat Fatimah why she had fist wept and then smiled all in the same conversation. Hadhrat Fatimah informed her that Rasulullaah first informed her of his demise, which made her weep, and then told her that she will be the first to be re-united with him, which made her smile.[2]

The final illness of Rasulullaah and Hadhrat Fatimah

Hadhrat Aisha narrates that Rasulullaah in his final illness called Hadhrat Fatimah and whispered something to her which made her weep. Rasulullaah then whispered something else to her which made her smile. When Hadhrat Aisha asked

[1] 'Al-Bidaayah wan Nihaayah'
[2] 'Hayaatus Sahabah'

her about this she replied, "Rasulullaah informed me that he was going to pass away in this illness which made me weep. Then Rasulullaah informed me that I will be the first of his family who will meet him."

Ibn Sa'ad has reported a Hadeeth similar to this from Hadhrat Umie Salamah ؓ, where Hadhrat Umie Salamah ؓ narrates that she asked Hadhrat Fatimah ؓ what Rasulullaah had said to her and she replied, "Rasulullaah said that he will pass away soon and then he said that I will be the queen of Janna after Hadhrat Maryam binte Imraan ؓ, which made me laugh."[1]

The world has separated many beloveds

The Historian Mas'oodi has related that after Hadhrat Fatimah ؓ was buried, Hadhrat Ali ؓ returned home extremely depressed and kept reciting this poem,

وَ صَاحبهَا حَتّٰی الْممَات عَلِیْل	اَرٰی عِلَلَ الدُّنْیَا عَلَیَّ کَثِیْرَۃٌ
وَ کُلُّ الَّذِیْ دُوْنَ الْفِراقِ قلیلُ	لِکُلِّ اجْتماع مِّنْ خَلِیْلَیْنِ فُرقۃ
دَلِیْلٌ عَلٰی اَنْ لاّ یَدُوْمَ خَلِیْلُ	وَ اِنَّ افْتِقَادِیْ فَاطِمًا بَعْدَ احْمد

I see the sickness and difficulties of this world have surrounded me from all sides.

And the residents of this world remain ill as long as they linger in this world.

There is always separation after every meeting of friends.

And the period before separation is very brief.

[1] ibid

The separation of Fatimah from me after Muhammed ,

is proof that a friend does not remain with you (in this world) forever.

In another narration it is mentioned that Hadhrat Ali would visit the grave of Hadhrat Fatimah daily for some time, where he would remember Hadhrat Fatimah and with tears in his eyes would recite the following poem,

مَالِيْ مَرَرْتُ عَلَى الْقُبُورِ مُسْلِمًا	قَبْرُ الْحَبِيْبِ فَلَمْ يَرُدَّ جَوَابِيْ
يَا قَبْرَ مَالِكَ لَا تُجِيْبُ مُنَادِيًا	اَمَلَلْتِ بَعْدِيْ خُلَّةَ الاحْبَابِ

What has happened to me that I come to pass on my greetings at her grave,

But my beloved never gives me any reply.

O grave what is it with you that you do not reply those who call you,

Have you become offended with the love of your lovers.

In some narrations it is mentioned that when the people of Madinah learnt of the demise of Hadhrat Fatimah they all were distraught and grieved in a similar manner as they had been on the demise of Rasulullaah .

Hadhrat Abu Bakr and Hadhrat Umar went to Hadhrat Ali and conveyed their condolences.[1]

[1] 'Seerat Fatimah'

The marriage of Hadhrat Fatimah

A group of the Muhaajireen and Ansaar encouraged Hadhrat Ali to propose for Hadhrat Fatimah . Hadhrat Ali then proceeded to ask for the hand of Hadhrat Fatimah in marriage from Rasulullaah . Rasulullaah welcomed his proposal and then remained silent, while all the Sahabah waited anxiously outside. When Hadhrat Ali informed them of the reply of Rasulullaah they all congratulated him. It is reported in one narration that the freed slave of Hadhrat Ali once asked him, "Did any other person propose for Hadhrat Fatimah ?" Hadhrat Ali replied, "I have no idea." The slave then asked, "Why did you not propose?" Hadhrat Ali replied, "I did not possess anything to get married with." It was this fortunate person who sent Hadhrat Ali to Rasulullaah . Hadhrat Ali came before Rasulullaah but was awe struck by his presence and was unable to say a word. Rasulullaah himself asked, "Ali today you sit strangely silent, is it that you have come to propose for Fatimah ?" Hadhrat Ali replied, "Most certainly O Rasulullaah ." Rasulullaah asked, "What do you possess to give as Mehr (dowry)?" Hadhrat Ali replied, "I do not own anything besides my armour and my horse." Rasulullaah said, "The horse is necessary for battle but sell the armour and bring the payment you receive."

Hadhrat Ali obeyed the order of Rasulullaah presented the armour before the Sahabah to purchase. Hadhrat Uthmaan bin Affaan purchased it for four hundred and eighty Dirhams and then gave the armour back to Hadhrat Ali as a gift. Hadhrat Ali took the Dirhams to Rasulullaah and informed him about the gift of Hadhrat Uthmaan bin Affaan . Rasulullaah supplicated for Hadhrat Uthmaan . During this time Rasulullaah sought the permission of Hadhrat Fatimah , who consented to the Nikaah. Rasulullaah instructed Hadhrat Ali to use a portion of it to purchase perfume, and other

necessities for marriage. Rasulullaah then instructed Hadhrat Anas bin Maalik to call Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Talha, Hadhrat Zubair, Hadhrat Abdur Rahmaan bin Auf, and the rest of the Muhaajireen and Ansaar to the Masjid.

(Hadhrat Anas narrates that just before this the effects of revelation could be seen on Rasulullaah's face, after which he informed him that Hadhrat Jibraeel υ had brought the instruction of Allaah Ta'ala that he should perform the Nikaah of Hadhrat Fatimah to Hadhrat Ali).

When the majority of the Sahabah had gathered in the Masjid, Rasulullaah ascended the Mimbar and said, "O Muhaajireen and Ansaar! Allaah Ta'ala has instructed me to perform the marriage of Fatimah binte Muhammed () to Ali bin Abi Taalib. I am fulfilling this order before you." Rasulullaah then recited the Khutbah for Nikaah.

اَلْحمد لله المحمود بنعمته المعبود بقدرته المطاع بسلطانه المرهوب من عذابه المرغوب اليه فيما عند ، النافذ امر فى سمائ و ارض الذى خلق الخلق بقدرت و ميزم بحكمت و احكمم بعزت و اعزم بدين و اكرمم بنبى محمد ثم ان الله تعالىٰ جعل المصاهر نسبًا لاحقًا و امراً مفترضا و شج بها الارحام و الزمها الانام فقال عزوجل و هو الذى خلق من المآء بشراً فجعله نسبًا و صهراً و كان ربك قديراً فامر الله يجرى الى قضائه و قضاءه يجرى الى قدره و قدره يجرى الى اجلہ فلكل قدر اجل و لكل اجل كتاب يمحو الله ما يشآء و يثبت و عنده ام الكتاب۔

"All praise belongs to Allaah, Who is lauded on account of His numerous bounties, Who is worshipped on account of His immense Power, Who is obeyed on account of His immense authority, feared because of His punishment, desired because of what He possesses (of immense bounty), His order are carried out in the skies and on the earth in which he has created his

creation with His immense power. He differentiated between his creation by the laws incumbent upon them and granted them honour through His Deen. He elevated them through His Nabi . Most certainly Allaah Ta'ala has made marriage a fundamental act. Allaah Ta'ala says, "It is He Who created man from water and made some the sons and daughters of others and son-in-laws. Undoubtedly your Rabb has Power over everything and everything occurs according to his decision and his decision has an appointed time and everything occurs on its appointed time. And every appointed time had been written in the Book; Allaah Ta'ala removes what Hen wills from it and keeps what he wills. The book of his decisions (Lowhul Mahfooz) rests with him."

After Khutbah, Rasulullaah at Hadhrat Ali and said, "I have performed the Nikaah of Fatimah to you in lieu of four hundred dirhams, Do you accept?"

Hadhrat Ali accepted and Rasulullaah made the following supplication, "May Allaah Ta'ala unite both your fortunes, make both your efforts noble, bless you both, and grant you both pious offspring."

All then supplicated for them, asking for Allah's blessing and goodness in their marriage. A tray of dates was placed before all to consume. According to some narrations honey water and dates were distributed amongst those present. In one narration it has been reported that Rasulullaah distributed dry dates on this occasion. It is because of this that some Fuqahaa have ruled that it is Mustahab (preferable) to distribute dry dates or something sweet on the occasion of a Nikaah.[1]

[1] 'Seerat Fatimah'

In one narration it is mentioned that when Hadhrat Fatimah left to go to the home of Hadhrat Ali, then Rasulullaah □ instructed them to wait for him. They both went home and waited for Rasulullaah □ in one corner. After some time Rasulullaah □ arrived and sought permission to enter. Hadhrat Umie Ayman answered the door and the following conversation ensued between them. Rasulullaah □ asked, "Is my brother in this house?" Hadhrat Umie Ayman enquired, "O Rasulullaah □! How can he be your brother when you have performed his Nikaah to your daughter?" Rasulullaah □ replied, "Yes this is permissible (as he is my brother in Islaam). Is Asmaa binte Umais also present here, have you come to honour and congratulate the daughter of Rasulullaah □?" She replied, "Yes! Asmaa binte Umais is also here and we have both come to honour and congratulate her." Rasulullaah □ then supplicated for both of them and entered the house.

Rasulullaah □ then asked for some water to be brought, which was brought in a wooden bowl. Rasulullaah □ drank a little from it and then recited whatever Allaah Ta'ala had instructed him to recite, after which he called Hadhrat Ali and sprinkled the water upon his shoulders, arms and chest. Rasulullaah □ then called Hadhrat Fatimah who shyly came before her father. Rasulullaah □ sprinkled water upon her in the same fashion and then said to her, "O Fatimah! I have performed your Nikaah to the best person in my family."[1]

A new home

The new home of Hadhrat Fatimah after marriage was quite a distance from the house of Rasulullaah □ and it was difficult for Rasulullaah □ to visit her often. One day Rasulullaah □ said to

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[1] ibid

Hadhrat Fatimah, "O my daughter! I like to visit you often; therefore I would like you to stay closer to me." Hadhrat Fatimah replied that Hadhrat Haarith bin Nu'maan has many homes close to where you stay. Why do you not instruct him to empty one for you?"

Hadhrat Haarith bin Nu'maan was a wealthy Sahabi from the Ansaar and owned many houses. When Rasulullaah arrived in Madinah, he donated many of his houses to Rasulullaah, who distributed them amongst the Muhaajireen. When Hadhrat Fatimah suggested that Rasulullaah ask him to empty a house for him, he replied, "I feel ashamed to ask Haarith for another house. He has already given many houses for the pleasure of Allaah and His Rasul."

When Hadhrat Fatimah heard Rasulullaah say this she remained silent. Nevertheless the information somehow reached Hadhrat Haarith bin Nu'maan that Rasulullaah desires Hadhrat Fatimah to stay closer to him but is unable to find a house in which she can stay. Hadhrat Haarith bin Nu'maan was an extremely sincere and devout individual. As soon as he received this news he came running to Rasulullaah and said, "O Rasulullaah! I have heard that you desire to bring Hadhrat Fatimah to stay closer to you. I will empty the house which is adjacent to you and you may call Hadhrat Fatimah to stay in it. O my master! My life and my wealth are sacrificed for you. O Rasulullaah!

Whatever you will take from me; it is more beloved that it remains with you than it remaining in my possession."

Rasulullaah praised the generosity and the self-sacrifice of Hadhrat Haarith, supplicating to Allaah to grant him goodness and blessing in all his endeavours.

In one narration it is reported that Rasulullaah replied to the offer of Hadhrat Haarith , "You are true in your statement, May Allaah Ta'ala grant you blessings and goodness."

Thereafter Rasulullaah brought Hadhrat Ali and Hadhrat Fatimah to stay in the house adjacent to his.[1]

Always remain happy; this is my prayer for you

Hadhrat Ali narrates that when Rasulullaah performed his marriage to Hadhrat Fatimah , then he asked for some water to be brought; he gargled his mouth in it and then after taking me into the house sprinkled it upon my chest and shoulders. He recited Surah Ikhlaas, Surah Falaq and Surah Naas, and then blew on me.

Hadhrat Ali narrates that he proposed to marry the daughter of Rasulullaah , Hadhrat Fatimah and sold his armour for four hundred and eighty Dirhams. Rasulullaah instructed him to purchase some perfume and some clothes with the money. Rasulullaah then gargled his mouth i the water and instructed me to bath in it. Rasulullaah also instructed Hadhrat Fatimah , "When you have child then do not give the child milk until I arrive." However Hadhrat Fatimah forgot and gave Hadhrat Hussein milk to drink before Rasulullaah could arrive but she remembered with Hadhrat Hasan and did not give him milk to drink until Rasulullaah arrived and placed something in his mouth, which we could see. It is for this reason that amongst the two brothers, Hadhrat Hasan possessed more knowledge.[2]

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[1] 'Seerat Fatimah'
[2] 'Kanzul Ummaal', 'Tabqaat Ibn Sa'ad'

The trousseau of Hadhrat Fatimah

Hadhrat Ali narrates that Rasulullaah gave Hadhrat Fatimah in her trousseau one fringed shawl, a water-skin and a leather pillow, which was filled with grass.

Hadhrat Abdullaah bin Umar narrates that when Rasulullaah Sent Hadhrat Fatimah to the home of Hadhrat Ali, he gave her one fringed shawl, a leather pillow filled with grass and palm leaves, as well as one water skin. She used to fold the shawl in half and use one half to cover her upper body and the bottom half for her legs.[1]

Hadhrat Fatimah's Mehr

Hadhrat Ali narrates that when he proposed to Hadhrat Fatimah first a slave came running to him and said to him, "Do you not know that Rasulullaah intends to marry Hadhrat Fatimah to you?" I replied that I had no idea. She asked me again and again I told her that I did not know. She then said to me, "Why do you not go to Rasulullaah so that he can perform your marriage?" I replied, "I do not have anything with which I can get married." The salve answered, "If you go to Rasulullaah then he will most certainly perform your Nikaah to her." She continued to persist until she convinced me and I went to Rasulullaah. However when I stood before Rasulullaah he said nothing and I was too awestruck to even utter a word. Rasulullaah asked me, "Why have you come? Are you in need of something?" I continued to remain silent

[1] 'Hayaatus Sahabah'

until Rasulullaah himself said, "Perhaps you have come to propose for Fatimah ؓ?" I replied that is indeed why I have come. Rasulullaah enquired if I had anything to give as Mehr and I replied, "O Rasulullaah ! I do not possess anything." Rasulullaah asked me about the armour he had given to me; that armour was made by Hathamah bin Mahaarib and I take an oath by that Being who has control of my life it was worth more than four hundred Dirhams, and I replied that I still had it in my possession. Rasulullaah replied that he had performed my Nikaah in lieu of it; I should sell it and take the price to be the Mehr of Hadhrat Fatimah ؓ.

This was the Mehr of the daughter of Rasulullaah .[1]

The Waleemah of Hadhrat Fatimah

Hadhrat Bareed ؓ narrates that a few of the Ansaar encouraged Hadhrat Ali ؓ to propose for Hadhrat Fatimah ؓ. Hadhrat Ali ؓ went to Rasulullaah , who enquired as to how he could help him. Hadhrat Ali ؓ proposed for Hadhrat Fatimah and Rasulullaah replied, "Welcome and family". When Hadhrat Ali ؓ left the very same Ansaar were waiting anxiously for him. They asked if Rasulullaah had accepted and Hadhrat Ali ؓ informed them that he is not sure because all Rasulullaah said was, "Welcome and family". The Ansaar informed him that Rasulullaah was welcoming him into the family. Later after Rasulullaah performed the Nikaah, he said to Hadhrat Ali ؓ, "O Ali ؓ! It is necessary to have a Waleemah when the bride comes to your home." Hadhrat Sa'ad ؓ replied, "I have one sheep (which I will give for the Waleemah" and a few others of the Ansaar gathered together some corn. When Rasulullaah was sending Hadhrat Fatimah ؓ to Hadhrat Ali, he instructed

[1] 'Al-Bidaayah wan Nihaayah'

them to wait for him. Rasulullaah □ asked for some water, performed Wudhu in it and poured that water over Hadhrat Ali. He supplicated for him saying, "O Allaah! Bless them both and bless this union."[1]

Hadhrat Fatimah leaves Rasulullaah's □ home

Hadhrat Asmaa binte Umais narrates that when they came to meet Hadhrat Fatimah after she left the home of Rasulullaah □ to stay with Hadhrat Ali, they found only these few items in her new home; one straw mat on the floor, a leather pillow filled with grass, one earthen pot, and a jug. Rasulullaah □ had instructed Hadhrat Ali to wait for him. When Rasulullaah □ arrived he asked, "Is my brother here?" Hadhrat Umie Ayman, who was the mother of Hadhrat Usaamah bin Zaid and a pious woman, asked, "O Rasulullaah □! When you have performed the Nikaah of your daughter to him, how is it possible for him to be your brother?" Rasulullaah □ had established bonds of brotherhood between the Sahabah and established the same bond of brotherhood between Hadhrat Ali and himself. Rasulullaah □ replied that the marriage is permissible with such bonds of brotherhood. Then Rasulullaah □ asked for some water, wherein he recited something and sprinkled it upon Hadhrat Ali's chest and shoulders.

Rasulullaah □ then called Hadhrat Fatimah to him, who came to him slowly out of shame and modesty. Rasulullaah □ sprinkled some of the water on her as well and then said to her, "I have not hesitated in the least in performing your marriage to the most beloved person to me in my family."

[1] 'Hayaatus Sahabah'

Rasulullaah then saw the shadow of someone behind the curtain and enquired who it is. Hadhrat Umie Ayman replied that it was Hadhrat Asmaa. Rasulullaah enquired, "Is it Asmaa binte Umais?" Hadhrat Umie Ayman replied that it was indeed her and that whenever any young girl is married and she goes to live with her husband then it is necessary for one of her female relatives to be close by on that night, in case she is in need of anything then her relative may assist her. Rasulullaah then supplicated for them, which Hadhrat Umie Ayman was most beloved to her. Rasulullaah then left and continued supplicating for Hadhrat Ali and Hadhrat Fatimah them from the time he stood until he reached his own home.[1]

In one narration, Hadhrat Asmaa binte Umais narrates that she was also present on the night Hadhrat Fatimah went to stay with Hadhrat Ali and the following morning Rasulullaah instructed Hadhrat Umie Ayman to call his brother. Hadhrat Umie Ayman enquired, "Is he your brother? You performed the marriage of your daughter to him?" Rasulullaah instructed her to call him and when the women heard the voice of Rasulullaah they began to leave. When Hadhrat Ali arrived Rasulullaah supplicated for him and sprinkled some water on him. Rasulullaah then called for Hadhrat Fatimah who came slowly towards Rasulullaah and perspiration was dripping from her forehead due to her shame and modesty.

Rasulullaah said to her, "Be silent! I have performed your Nikaah to such a person who is the most beloved to me from my family."

The best day

[1] ibid

Hadhrat Suwaid bin Ghaflah narrates that Hadhrat Ali was once in difficult conditions, having nothing to eat. Hadhrat Ali said to Hadhrat Fatimah , "It would be good of you were to go to Rasulullaah and ask him for something to eat." Hadhrat Fatimah then went to Rasulullaah , and Hadhrat Umie Ayman was present with Rasulullaah at that time. When Hadhrat Fatimah knocked, Rasulullaah said to Hadhrat Umie Ayman , "That is the knock of Fatimah . She has come at an unusual time today and she never comes at this time." When Hadhrat Fatimah entered she said, "O Rasulullaah ! The food of the angels is recitation of

لَا اِلٰهَ اِلَّا اللهُ ـ سُبْحَانَ الله ـ اَلْحَمْدُ لِله

What is out food?" Rasulullaah replied, "I take an oath by that being Who has sent me with the truth, a fire has not been lit in any of the houses of Muhammed for thirty days. A few sheep has come to me if you so desire you may take five of them or if you desire then I will teach you five expressions which Hadhrat Jibraeel υ ahs taught me." Hadhrat Fatimah replied that she would prefer to learn the five expressions which Hadhrat Jibraeel υ taught Rasulullaah over the five sheep. Rasulullaah then said, "Recite the following

يَا اَوَّلَ الْاَوَّلِيْنَ وَ يَا اٰخِرَ الآخِرِيْنَ وَ يَا ذَا القُوَّةِ الْمَتِيْنَ وَ يَا رَاحِمَ الْمَسَاكِيْنَ وَ اَرْحَمَ الرَّاحِمِيْنَ

Hadhrat Fatimah then returned home. When Hadhrat Ali saw her he enquired what had happened and Hadhrat Fatimah replied, "I went to fetch worldly possessions but I returned with the wealth of the Aakhirah." Hadhrat Ali replied, "If that is the case then today is the best day of your life."[1]

[1] 'Hayaatus Sahabah'

Looks do not matter

Hadhrat Abu Ishaaq □ narrates that when Rasulullaah □ fixed the marriage of Hadhrat Fatimah to Hadhrat Ali then she came to Rasulullaah □ and said, "You are marrying me to a person whose eye sight is weak and is not good looking." Rasulullaah □ replied, "I am marrying you to a person amongst whose virtues is that he was the first among my Sahabah to embrace Islaam, he is the most knowledgeable of them and the most tolerant amongst them."

Hadhrat Ma'qal bin Yasaar narrates that Rasulullaah □said, "Are you not pleased that I have married you to such a person who was the first to embrace Islaam, is the most knowledgeable and is the most tolerant."[1]

Tasbeehaat-e-Fatimi

Hadhrat Ali narrates that after Rasulullaah □ performed the marriage of Hadhrat Fatimah to him, Rasulullaah □ sent one shawl, a leather quilt filled with palm tree lining, two mills, a water-skin, and two earthen jars. One day Hadhrat Ali said to Hadhrat Fatimah, "Pulling the buckets from the well has caused me pain in my back and a few prisoners have come to your respected father □. Go and ask him for one slave." Hadhrat Fatimah narrates that continuously working the mill had also bruised her hands. She then went to Rasulullaah □, who enquired what she needed. She replied that she had just come to greet Rasulullaah □ and out of shame could not ask Rasulullaah □ for a slave. When Hadhrat Ali asked her what had happened and she replied that she could not ask Rasulullaah □for a slave out shyness. We both then went to

[1] ibid

Rasulullaah together and Hadhrat Ali spoke, "O Rasulullaah ! Drawing water from the well has caused my back to pain and continuously working the mill has bruised the hands of Fatimah . Allaah Ta'ala has sent you some prisoners and created some ease; therefore please give us also one slave (to assist us)."

Rasulullaah replied, "I take an oath by Allaah the companions of Suffaah are suffering with poverty and extreme hunger has weakened them. I do not have anything to spend upon them therefore I am going to sell these slaves and spend it on them, and I am unable to give you a slave." They both returned home and that night they were resting underneath their blanket, which Hadhrat Ali narrates was so small that their feet used to remain uncovered, when Rasulullaah arrived. They both arose from their bed but Rasulullaah instructed them to sit and thereafter said to them, "You came to ask me for a slave but should I not give you something better than that? Hadhrat Jibraeel υ has taught me something to recite; after every Salaah recite ten times 'اَلْحَمْدُ لِلّٰہ', ten times 'سُبْحَانَ الله' , and ten times ' اَللّٰہُ اَکْبَرُ' and when you sleep recite thirty-three times 'اَلْحَمْدُ لِلّٰہ', thirty-three time 'سُبْحَانَ الله', and thirty-four times 'اَللّٰہُ اَکْبَرُ'. Hadhrat Ali narrates that he never discarded its recitation after hearing it from Rasulullaah .[1]

Hadhrat Fatimah performs Ghusal of the deceased

A Jew lived close by to Hadhrat Fatimah . He was a staunch enemy of Islaam but Allaah Ta'ala eventually blessed him with

[1] 'Hayaatus Sahabah', 'Bukhaari', 'Muslim', 'Abu Dawood', 'Tirmidhi'

Imaan. In response to his accepting of Islaam all his friends and relatives opposed him and severed relations with him. This had an effect on his business as well which eventually resulted in him losing all his wealth. During these trying times his wife, who always consoled and assisted him, passed away. None of his family even came close to him let alone offer any condolences. The body of his wife was lying in his home and he was distraught as to how he would perform the Ghusal and burial of his wife. During this time Hadhrat Fatimah learnt of his loss and difficulty. In the darkness of night, she concealed herself with her shawl and taking her slave (Hadhrat Fadhah) along with, went to his house, where she performed the Ghusal of the deceased as well as the burial herself.[1]

The conqueror of hearts is the true ruler

Once an elderly person from the tribe of Banu Sulaim embraced Islaam at the hands of Rasulullaah and after teaching him the important laws of Deen, Rasulullaah asked him, "Do you possess any wealth?" The man replied, "O Rasulullaah! I take an oath by Allaah; I am the poorest and most needy of the three thousand members of Banu Sulaim." Rasulullaah looked towards the Sahabah and asked who amongst them will assist this poor person. The chief of the Khazraj tribe, Hadhrat Sa'ad bin Ubaadah stood and said, "I have one camel which I give to him." Rasulullaah then asked, "Who will see to his food provisions?" Hadhrat Salmaan Faarsi volunteered to assist but after going to a few houses was still unable to get anything to eat. Finally they knocked on the Door of Hadhrat Fatimah, who asked who was there. Hadhrat Salmaan Faarsi explained the entire story and then asked, "O

[1] 'Seerat Fatimah'

daughter of the truthful Nabi! Satisfy the hunger of this poor individual."

Hadhrat Fatimah replied with a sigh, "O Salmaan! By Allaah today is our third day without food. Both children have fallen asleep hungry but one cannot send a needy person away empty handed. Take this shawl of mine to the Jew, Sham'oon and tell him to keep this shawl of Fatimah binte Muhammed and give you some wheat in return."

Hadhrat Salmaan took the man and went to Sham'oon, informing him of what Hadhrat Fatimah had said. He was left utterly perplexed. He could not understand how a person could remain hungry but still ensure that the hunger of another is satisfied. The noble character of Hadhrat Fatimah had such an immense effect on him that he cried out, "O Salmaan! By Allaah these are the very people who were mentioned in the Torah. I make you my witness that I have brought Imaan in the father of Fatimah."

Sham'oon then gave some wheat to Hadhrat Salmaan and also returned the shawl to Hadhrat Fatimah. When Hadhrat Salmaan returned the shawl to Hadhrat Fatimah, she ground the wheat herself and baked bread for the poor Sahabi. When she gave the bread to Hadhrat Salmaan, he told her to keep some for the children but she replied, "Salmaan! What I give in the path of Allaah is not permissible for my children to consume."

Hadhrat Salmaan returned with the bread to Rasulullaah and narrated the entire incident to him. Rasulullaah gave the bread to the poor man and went to the house of Hadhrat Fatimah. Rasulullaah passed his hand lovingly over her

head and then looked to the sky and said, "O Allaah! Fatimah is your devotee, be pleased with her."[1]

Fatimah is a fragrant flower of Jannat

On one occasion Hadhrat Ali returned home carrying a bale of straw on his head. When he returned home he asked Hadhrat Fatimah to assist him in putting it down but she was busy with something else and could not assist him quickly. Hadhrat Ali threw the grass to the ground and said, "It seems as if you are ashamed to touch the grass." Hadhrat Fatimah excused herself and said, "That is not the case but rather I was busy with something can could not come immediately to assist you. How can I be ashamed to do that work which my own father, Rasulullaah, does with his own hands?" Hadhrat Ali was very pleased on hearing this reply and went into the other.

These are the qualities of Hadhrat Fatimah which Hadhrat Ali would remember whenever anybody enquired about her after her death. He would heave a sigh and say, "Fatimah was a fragrant flower of Jannat who despite leaving this world has left my mind filled with her fragrance. She never gave me an opportunity to complain about her throughout her life."[2]

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[1] 'Seerat Fatimah'
[2] 'Seerat Fatimah'

Fatimah is one of the best women in this world

Once Hadhrat Ali and Hadhrat Fatimah had not eaten anything for eight days when a trader arrived, needing assistance offloading his goods. Hadhrat Ali offered to assist him and spent the entire day offloading his goods. At the end of the day the trader gave Hadhrat Ali one dirham for assisting him. Since it was quite late at night most of the stores had already closed but he still managed to find one that was open from which he purchased some barley and returned home. Hadhrat Fatimah had been anxiously awaiting his arrival and ran to meet him when he returned. She took the barley from him, grinded it and baked some bread, which she presented before Hadhrat Ali. It was only after Hadhrat Ali had finished eating that she herself sat to eat. Hadhrat Ali narrates that he remembered the statement of Rasulullaah at this juncture that Hadhrat Fatimah is one of the best woman in this world.[1]

No food for days

Once there was no food in the house of Rasulullaah for a number of days and the same was the condition in the house of Hadhrat Fatimah. The intense hunger led Rasulullaah to leave his house and he met Hadhrat Abu Bakr and Hadhrat Umar on the path. They too were suffering from intense hunger. Rasulullaah took them both to along with him to the house of Hadhrat Abu Ayyoob Ansaari. Hadhrat Abu Ayyoob Ansaari was in his date garden when Rasulullaah arrived and there was no food in the house. The wife of Hadhrat Abu Ayyoob Ansaari welcomed Rasulullaah into the house and

[1] ibid

Rasulullaah □ enquired about the whereabouts of Hadhrat Abu Ayyoob Ansaari .

The garden was adjacent to the house and when he heard the voice of Rasulullaah □, he immediately broke a branch of dates from the tree and ran to the house. He presented these dates before his esteemed guests and while they were consumed the dates he slaughtered a sheep. Half the meat was cooked in a soup and the other half was roasted, which was then presented before Rasulullaah □. Rasulullaah □ placed some meat on a piece of bread and asked Hadhrat Abu Ayyoob Ansaari to take it to Hadhrat Fatimah , as she had also been hungry for a number of days.

Hadhrat Abu Ayyoob Ansaari obeyed Rasulullaah □ and took the food to Hadhrat Fatimah while Rasulullaah □ and the other guests continued to eat. While eating Rasulullaah □ became concerned and said, "Allaah Ta'ala has said that on the Day of Qiyaamah people will be asked about the blessings of this world (if one fulfilled the right of these blessings.)"[1]

The tears of Rasulullaah □

One day Rasulullaah □ went to visit Hadhrat Fatimah and saw that she was wearing clothes made out of camel hide containing thirteen patches. She was kneading the dough and while she was busy she was engaged in Dhikr. Gazing at this scene, tears fell from the eyes of Rasulullaah □. He said to her, "O Fatimah ! Leave this world bearing the difficulties of this world patiently and await the eternal ease of the Aakhirah. May Allaah Ta'ala reward you graciously."[2]

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[1] 'Seerat Fatimah'
[2] 'Seerat Fatimah'

One Dinaar

Hadhrat Ali narrates that once they had not had food for a number of days nor did Rasulullaah possess anything to eat. Hadhrat Ali was out walking and he found a Dinaar on the street. He stared at it wondering whether he should pick it up or not. After some time he decided to take it because of the severe condition they were in. he took the Dinaar and purchased some dough with it, which he gave to Hadhrat Fatimah . She began to knead the dough and Hadhrat Ali narrates that she was so weak that she as falling over as she kneaded it such that the hair on her forehead was touching the dish. She baked bread with the dough and Hadhrat Ali went to inform Rasulullaah of what had transpired. Rasulullaah replied, "Eat from it. Allaah Ta'ala has provided this sustenance for you."[1]

Deliverance from hunger

Hadhrat Imraan bin Hussein narrates that he once went to visit Rasulullaah , when Hadhrat Fatimah also arrived and stood in front of Rasulullaah . Rasulullaah instructed her to come closer and she went a little bit closer. Rasulullaah again instructed her to come closer and she came closer until she was now directly in front of Rasulullaah , with her head bowed. She was extremely pale and it seemed as if there was no blood flowing in her. Rasulullaah brushed his hand over her face and lifted her head (so as to see her face). Rasulullaah then said, "O Allaah! Who fills the stomachs of the hungry, Who fulfils the needs of the needy, Who raises those who are lowly; do not keep Fatimah binte Muhammed () hungry. Hadhrat Imraan bin Hussein narrates, "As Rasulullaah said this I saw the paleness leave her and her colour return to her. A few days

[1] 'Seerat Fatimah', 'Kanzul Ummaal', 'Abu Dawood'

later I asked Hadhrat Fatimah about this and she said, "O Imraan! Hunger no longer troubles me."[1]

Hadhrat Fatimah's fever

On one occasion Hadhrat Fatimah was suffering from a severe fever and was extremely restless. Hadhrat Ali narrates, "I also remained awake with her and just before dawn both of us fell asleep. I awoke when I heard the Fajr Adhaan and saw that Hadhrat Fatimah was already performing Wudhu. I awoke and left to perform Salaah in the Masjid and when I returned I saw Hadhrat Fatimah grinding wheat on the mill as was her usual habit (despite being so ill). I said to her, "O Fatimah !Do you not have mercy upon yourself? You were awake the entire night with fever, you perform Wudhu with cold water in the morning and now you are grinding the mill. That is enough, you will become more ill."[2]

Hadhrat Fatimah passes condolences

Once Rasulullaah □ was returning from the Janaazah of a Sahabi when he met Hadhrat Fatimah on the road. Rasulullaah □ asked her where she had gone and why she was out of the house. Hadhrat Fatimah replied, "A funeral has taken place at my neighbours; I went to offer my condolences."[3]

Provisions for life

[1] 'Seerat Fatimah'
[2] 'Seerat Fatimah'
[3] 'Abu Dawood', 'Nasaai'

Hadhrat Ali narrates that he married Hadhrat Fatimah and he was in such difficulty that he only possessed a sheep skin for them to sleep on at night and which they used to bring water and fodder for the camels during the day. I possessed no assistant beside Hadhrat Fatimah .

Informed of an assassination attempt

The Quraish once gathered together and began planning an assassination on Rasulullaah , whereby they will attack him suddenly and leave him to his death. Hadhrat Fatimah was a child at that time and heard all that they were planning. She immediately ran to inform Rasulullaah , who said to her, "My beloved daughter! Do not fear. Allaah Ta'ala will destroy them." After saying this Rasulullaah left for the Masjidul Haraam, when the assassin saw Rasulullaah approaching they all lowered their gazes. Rasulullaah flung a handful of sand at them, while reciting, "Deform their faces!" It is reported that all those on who this sand landed were became fuel for the fire of Jahannam at Badr.

A fitting example for all parents

Rasulullaah had already taken consent from Hadhrat Fatimah to perform her Nikaah to Hadhrat Ali . Now all that remained was to leave her parents home to settle with her husband. When Rasulullaah returned home he saw Hadhrat Fatimah sitting looking extremely sad, wearing old clothes and seeming to be depressed. Rasulullaah enquired from her as to what was wrong but out of modesty and shyness she remained silent. Rasulullaah said to her, "My daughter! I know that Ali is poor, possessing very little and in difficulty.

He stays in a rented house, has to work for a living, and possesses no wealth or house of his own and owns no property.

I am also aware that I have turned down the proposals of many wealthy individuals. However O Fatimah! There is no need to be sad. Allaah is my witness that there is no better person who I could have chosen for you. O my daughter! If Ali is poor then do not worry. Allaah is the Master. The trials and poverty of this world is but for a few days. Keep your gaze on the Aakhirah and its bounties because the wealth of the heavens is for you. Allaah Ta'ala will make its owner."[1]

Adherence to Hijaab

Rasulullaah once went to visit Hadhrat Fatimah and Hadhrat Abdullaah bin Umie Maktoom, who was a blind Sahabi accompanied him. When Hadhrat Fatimah saw Hadhrat Abdullaah bin Umie Maktoom saw him she ran and hid in the other room. After he left, Rasulullaah asked, "Why did you hide away? Umie Maktoom is blind." Hadhrat Fatimah replied, "He might be blind but I am not. I do not wish to gaze at a strange man."

Enthusiasm to practice on Sunnat

Hadhrat Fatimah had such enthusiasm and eagerness to follow the Sunnat of Rasulullaah that at times when Rasulullaah would change his practice because of a previous order being abrogated by Allaah, then she would immediately enquire from Rasulullaah, "O Rasulullaah! I have seen you doing this before, now you are acting contrary to it. What is the

[1] 'Seerat Fatimah' of Moulana Abdul Majeed

reason for this?" Rasulullaah □ would then inform her of the new decree of Allaah Ta'ala or at times explain to her that he was doing so in order to explain its permissibility to the Ummat.

Hadhrat Fatimah had once heard Rasulullaah □ saying that Wudhu is nullified after consuming meat but Rasulullaah □mentioned this with regards to camel meat. Hadhrat Fatimah did not hear the word camel and was under the impression that the decree was general and applied to all types of meat, which she herself practiced upon. One day Rasulullaah □ partook of meals at the home of Hadhrat Fatimah and meat (most likely from sheep) had been prepared. After meals the time for Salaah set in and since Rasulullaah □ had been in a state of Wudhu previously, he proceeded to perform his Salaah. Hadhrat Fatimah said to Rasulullaah □, "Are you not going to perform Wudhu?" and then repeated the Hadeeth she had heard from Rasulullaah □ in this regard. Rasulullaah □ smiled at her and replied, "O my daughter! There is no need to perform Wudhu again as this is not camel meat."[1]

Food arrangements for Hadhrat Hasan and Hadhrat Hussein

On one occasion Hadhrat Ali arrived home and found both his little children, Hadhrat Hasan and Hadhrat Hussein, crying. When he enquired from Hadhrat Fatimah the reason for their crying, she replied that they were crying out of hunger and there is nothing in the house to feed them. As soon as Hadhrat Ali heard this he left the house in search of food and after taking a few step found a Dinaar in the street. He returned

[1] 'Musnad Ahmed'

with the Dinaar and told Hadhrat Fatimah where he had found it. Hadhrat Fatimah instructed him to go to the shop of a certain Jew and purchase dough from him. Hadhrat Ali went to the Jew, who despite being Jew had great respect for Rasulullaah □, to purchase dough from him. The Jew enquired, "You are the son-in-law of Muhammed □, who has claimed Nabuwwat." Hadhrat Ali replied that he was indeed correct.

The Jew then said, "If that is the case then take this Dinaar and the dough." Hadhrat Ali insisted in giving the Dinaar to the Jew but he refused to accept it. Hadhrat Ali narrated the entire incident to Hadhrat Fatimah that the Jew had given the dough without accepting payment. Hadhrat Fatimah said, then go to the market and purchase some meat. When Hadhrat Ali returned with the meat, Hadhrat Fatimah prepared the meal and they also invited Rasulullaah □to join them. When Rasulullaah □ arrived, Hadhrat Fatimah related the entire incident to him of how they were able to come across the meat and bread before them. (The purpose of this was to ascertain whether it was permissible to consume or not). Rasulullaah □ granted permission to consume it and as he recited 'Bismillaah' put a morsel in his mouth.[1]

Sacrificial meat

In the early years, Rasulullaah □ had prohibited the Sahabah from eating the meat from the sacrifice (Qurbaani) but later Rasulullaah □ granted permission to dos so. Hadhrat Ali was not aware that Rasulullaah □ had permitted its consumption. Once after having returned from a journey, Hadhrat Fatimah put the sacrificial meat before him, as many sacrifices had been performed while he was away. When Hadhrat Ali saw the

[1] 'Abu Dawood'

meat he stated that Rasulullaah had prohibited it. Hadhrat Fatimah replied that Rasulullaah had now permitted it. However Hadhrat Ali was still not at ease and immediately went to Rasulullaah to clarify this for himself. Rasulullaah replied, "Yes! You can now consume the meat." At ease with the reply from Rasulullaah , Hadhrat Ali then consumed the meat.[1]

The special Dhikr

Once Hadhrat Ali had completed his Salaah and remained reciting a certain supplication for a long time. After he finished, Hadhrat Fatimah enquired from him what he had been reciting and from where he had learnt it. Hadhrat Ali replied that Rasulullaah had taught it to him the day before. As soon as Hadhrat Fatimah heard this, she took permission from Hadhrat Ali and went to see Rasulullaah . She enquired from Rasulullaah , "Did you teach Ali the following supplication and Dhikr?" When Rasulullaah informed her that he did indeed teach it to Hadhrat Ali then only was she satisfied and after Salaah she too began reciting it.[2]

Research into Fiqhi laws

On one occasion Hadhrat Fatimah said to Hadhrat Ali , "Go to Rasulullaah and ask him, if person has excess phlegm and the needs arises to spit in Namaaz, then what should one do?" Hadhrat Ali immediately replied, "I think that this is what you should do." Hadhrat Fatimah replied after hearing this, "Okay, that is your opinion but not the opinion of Rasulullaah ." Hadhrat Ali replied that whatever he had said, he heard

[1] 'Musnad Ahmed'
[2] 'Seerat Fatimah' by Moulana Abdul Majeed

directly from Rasulullaah . However Hadhrat Fatimah was not satisfied with this and said, "Your initial words of "I think" have put me in doubt. Please go to Rasulullaah and enquire directly from him." Hadhrat Ali then went to Rasulullaah , enquired the ruling from him and returned to inform her. It was only then that Hadhrat Fatimah was contented with his reply.[1]

A sensible and wise reply

Ummul Mu'mineen Hadhrat Zainab binte Jahash had an extremely forthright and blunt personality. This is not something which one needs to detest. It is a matter of personality and is different in each person. Nevertheless once she scolded Hadhrat Fatimah for something, on which someone suggested to Hadhrat Fatimah that she never go to see her again. Hadhrat Fatimah replied t that person, "Why should I not go to her? She is my mother. She may scold me a thousand times and she will still be my mother and deserving of my respect. I am ready to serve in any way that I can."[2]

A strange test

Once Ummul Mu'mineen Hadhrat Juwairiyyah gave Hadhrat Fatimah a difficult task to fulfil, as a test. When Hadhrat Fatimah immediately rose to fulfil it, Hadhrat Juwairiyyah stopped her and kissed her forehead. After asking her to sit Hadhrat Juwairiyyah said, "I only wished to test you. Undoubtedly you are a most obedient daughter."[3]

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[1] 'Seerat Fatimah' by Moulana Abdul Majeed
[2] ibid
[3] ibid

Jannat beneath the feet of the mother

Ummul Mu'mineen Hadhrat Maymoonah once said to Hadhrat Fatimah , "O daughter! The amount of time you spend tending to me, it would be better if you spent that time tending to your father □. If I spend a little less time tending to my father he will not take me to task but I have take tending to you to be incumbent upon me as my beloved father □ has said, "Give special attention to one's mother, as Jannat lies beneath their feet."[1]

Care for Hadhrat Ali

It was the habit of Hadhrat Fatimah that whenever Hadhrat Ali would return home then she would greet him and welcome him home. If she was sitting or lying down then she would stand in honour of him and meet him with a smile. She would then seat him on the bed, massage his feet, remove the dust from his clothes, give him water to drink and if it was time for meals then she would give him something to eat. In essence as soon as Hadhrat Ali entered the home, she would divert all her attention to him. She would immediately obey whatever order he gave her and to the best of her abilities endeavoured to never anger him. She would do all this despite the fact Hadhrat Ali was extremely poor and possessed very little wealth, which he would earn by carrying out various tasks. Generally their days were spent in hunger but Hadhrat Fatimah despite her hunger or thirst would still remain in his service and was never ever negligent in her duties to him.

On one occasion Hadhrat Fatimah was busy with something when Hadhrat Ali called for her and on account of her

[1] 'Seerat Fatimah' by Moulana Abdul Majeed

preoccupation did not respond immediately. When she did go to him, Hadhrat Ali enquired, "Do you take so long to come to me because I am poor and penniless?" Hadhrat Fatimah replied, "No! By Allaah this is not the reason. In actual fact I was busy with something, which is why I did not respond immediately. I am forever ready to tend you." Hadhrat Ali was very pleased with this rely of Hadhrat Fatimah and he supplicated for her.[1]

The birth of Hadhrat Hasan

Hadhrat Hasan bin Ali was born in Madinah on the 15 Ramadaan 3 A.H. Rasulullaah named him Hasan and on the seventh day performed Aqeeqah for him, slaughtering one sheep. Rasulullaah then shaved his head and ordered that silver equivalent to the weight of the hair should be given in Sadaqah.[2]

Before the birth of Hadhrat Hasan, Hadhrat Ummul Fadhl saw a dream, which contained glad tidings of the birth of Hadhrat Hasan. After seeing the dream, she came to Rasulullaah andinformed him, "O Rasulullaah! I have seen a dream wherein a part of your body was in my home." Rasulullaah replied, "You have seen an excellent dream. Fatimah will give birth to a boy and you will be his foster mother." It occurred exactly like this; Hadhrat Fatimah gave birth to Hadhrat Hasan and Hadhrat Ummul Fadhl breastfed him.[3]

[1] ibid
[2] 'Tahtheebul Asmaa', 'Hasan wal Hussein'
[3] 'Ibn Maajah'

Hadhrat Hasan's hunger

Once Rasulullaah came to visit Hadhrat Fatimah and both Hadhrat Fatimah and Hadhrat Ali were asleep, while Hadhrat Hasan was crying out of hunger. Rasulullaah did not think it appropriate to wake them and milked the goat himself and fed Hadhrat Hasan with his own hands. Hadhrat Hasan drank to his fill and his hunger was satisfied.[1]

The birth of Hadhrat Hussein

Hadhrat Hussein was born on the 5 Sha'abaan 4 A.H.[2]

After he was born, he was wrapped in a white cloth and brought before Rasulullaah . Rasulullaah called out the Adhaan in his right ear and the Iqaamah in his left ear. Thereafter Rasulullaah chewed something and placed it on his palate. After putting a little of his saliva in Hadhrat Hussein's mouth, Rasulullaah supplicated for him. Rasulullaah applied a perfume named, Khullooq upon his head and returned him to Hadhrat Fatimah . Rasulullaah shaved his head and gave silver equivalent to the weight of the hair in Sadaqah. Rasulullaah named him and on the seventh day Rasulullaah performed his Aqeeqah, slaughtering two sheep. Rasulullaah gave one thigh of the sheep to the mid-wife and then performed the Khatnah (circumcision).[3]

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[1] 'Khaandaan Nabawi kie Chasham wa Charaagh'
[2] 'Bidaayah wan Nihaayah'
[3] Ad-Durarul Mustathaab', 'Imaamul Hussein'

Virtue is for the one who takes the first step

Hadhrat Hussein and his half brother, Hadhrat Muhammed bin Hanafiyah □ had an argument and angrily parted company with each other. When Muhammed bin Hanafiyah □ reached home, he wrote the following letter to Hadhrat Hussein,

From Muhammed bin Ali to my brother Hussein bin Ali.

Assalaamu-Alaikum

You have such a rank and status which I can never attain because my mother was a simple woman from the tribe of Banu Hanafiyah, while your mother was Hadhrat Fatimah the daughter of Rasulullaah□. Even if the entire world were to be filled with women such as my mother, they will still be unable to equal your mother. Therefore bearing in mind your own status and rank, as soon as you read my letter, you should reconcile with me, lest I beat you in attaining the reward to which you are more deserving."[1]

The status of Hadhrat Fatimah's children

Hadhrat Anas narrates that someone once asked Rasulullaah □ who is the most beloved to him from his family. Rasulullaah □ replied, "Hasan and Hussein."

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[1] 'Kitabou kie Darsgah meh'

Rasulullaah used to say to Hadhrat Fatimah, "Bring my children to me." When Hadhrat Hasan and Hadhrat Hussein were then brought to him he used to hug them, hold them and kiss them.[1]

All are not capable of such selflessness

Hadhrat Ibn Abbaas narrates that Hadhrat Hasan and Hadhrat Hussein once fell seriously ill. Hadhrat Ali and Hadhrat Fatimah both took vows that they will fast for three days if they recover. Through the grace of Allaah they were cured and they both began fasting to show their gratitude to Allaah. However there was no food in the house with which to have Sehri (predawn meals) as well as to terminate the fast. Nevertheless they began their fast in extreme hunger. In the morning Hadhrat Ali went to a Jew by the name of Sham'oon, who he offered, "If you will give some wool then Fatimah binte Muhammed will knit it for you." The Jew accepted and gave Hadhrat Ali a bundle of wool which he would pay three Sa'a of barley to have it knitted. Hadhrat Fatimah knitted one third of it and received one Sa'a' of barley as payment.

She grinded the barley and used it to prepare 5 pieces of bread. One for herself, one for Hadhrat Ali ,one for Hadhrat Hasan, one for Hadhrat Hussein and one for their slave, Fadhah. After working for the entire day and then performing Maghrib Salaah with Rasulullaah,Hadhrat Ali returned home to partake of the meal prepared by Hadhrat Fatimah. Hadhrat Ali had just broken apiece of bread and was about to eat it when there was a knock on the door. A poor person called out, "O family of Muhammed! I am a poor, needy person; please give me something to eat. Allaah Ta'ala will feed you in

[1] 'Tirmidhi'

Jannat." Hadhrat Ali put the bread down and discussed the matter with Hadhrat Fatimah . They both agreed to give the food to the poor person. All the bread was given to him and the entire family remained hungry that night. In the same state of hunger they began their fast the next day.

The next day Hadhrat Fatimah knitted another one third of wool and received one Sa'a' of barley as payment which she grinded prepared bread with. After Hadhrat Ali performed Maghrib Salaah and returned home, all sat to partake of meals.Just then there was a knock on the door and an orphan called out, "O family of Muhammed ! I am an orphan; please give me something to eat. Allaah Ta'ala will feed you in Jannat." Oncethey both agreed to give the food away to the orphan. All the bread was given to him, the entire family sufficed on water only and they fasted the next day again.

On the third day, Hadhrat Fatimah knitted the final third of wool and received the last Sa'a' of barley as payment. She grinded the barley and again prepared bread with it. When they sat to eat after Maghrib Salaah, there was again a knock on the door. A prisoner called out informing them of his immense hunger and difficulty. For the third time they gave their food away and they remained hungry. They fasted on the fourth day as well but this time they nothing to eat or anything to prepare meals with. Hadhrat Ali took his two sons to visit Rasulullaah ; Hadhrat Ali could not even walk upright on account of his weakness caused by the hunger. Rasulullaah said to Hadhrat Ali, "I am grieved by your poverty and helplessness. Let us go together to Fatimah ." When they reached Hadhrat Fatimah they found her engaged in Salaah. The intense pangs of hunger had caused her eyes to sink in and her stomach had also gone in. Rasulullaah held against him and supplicated to Allaah. Immediately Hadhrat Jibraeel υ descended with the verses of Syrah Dahar,

"Out of love for Allaah, they feed the poor, the orphan and the captive."

Giving them the glad tidings of Allaah's pleasure on their immense selflessness.[1]

O Allaah! I hand them all over to you

On one occasion Hadhrat Ali and Hadhrat Fatimah along with Hadhrat Hasan and Hadhrat Hussein all went to visit Rasulullaah. Rasulullaah seated Hadhrat Hasan and Hadhrat Hussein on his lap and kissed them both. Rasulullaah then placed one hand on Hadhrat Ali's shoulder and the other on Hadhrat Fatimah's shoulder, then Rasulullaah Enshrouded them all in his shawl and said, "O Allaah! I hand them over to you so do not hand them over to Jahannam."[2]

Hadhrat Waathilah and the priceless statement

Hadhrat Abu Ammaar relates that that he was sitting with Hadhrat Waathilah bin Asqa'a when a few people began discussing Hadhrat Ali; belittling him. When they left, he said to me, "Wait a while and I will tell you a little about the personality, who they were belittling. One day I was sitting with Rasulullaah when Hadhrat Ali and Hadhrat Fatimah

[1] 'Fadhaail Sadaqaat'
[2] 'Musnad Ahmed'

along with Hadhrat Hasan and Hadhrat Hussein came to see Rasulullaah. Rasulullaah enshrouded them in his shawl and said, "O Allaah this is my household, keep them free from impurity and purify them." Hadhrat Waathilah quickly added, "And me O Rasulullaah!" and Rasulullaah replied, "Even you!" Hadhrat Waathilah says, "I have more reliance in this statement of Rasulullaah then all my A'amaal." In another narration it is reported that he said, "I have the most hope in this statement of Rasulullaah."[1]

The blessings in the food of Hadhrat Fatimah

Hadhrat Jaabir narrates that Rasulullaah had not eaten for a number of days. When the hunger became unbearable, Rasulullaah went to each of the houses of his noble wives but they too had been hungry for days. Rasulullaah then went to the house of Hadhrat Fatimah and asked, "O my daughter! Do you have anything to eat because I am extremely hungry? Hadhrat Fatimah replied that she too had nothing to eat in her home. After Rasulullaah left, her neighbour sent her two pieces of bread and some meat. Hadhrat Fatimah placed this in a dish and said to herself that she will take this directly to Rasulullaah to eat and neither she nor her children will consume from it, even though they all had been hungry and in need of a good meal. She sent either Hadhrat Hasan or Hadhrat Hussein to call Rasulullaah and he once again came to the house of Hadhrat Fatimah. Hadhrat Fatimah informed Rasulullaah that Allaah Ta'ala has sent something, which she has kept hidden for him.

[1] 'Tabraani', 'Hayaatus Sahabah'

Rasulullaah □ told her to bring it to him. Hadhrat Fatimah narrates, "I brought the dish to him and when I opened it I was astounded as the entire dish was filled with meat and bread. I immediately understood that this blessing was from Allaah Ta'ala. I praised Allaah Ta'ala, sent Durood upon his Nabi □ and then placed the food before him. When Rasulullaah □ saw the food he praised Allaah and enquired where she had obtained it from. Hadhrat Fatimah replied, "O my beloved father! This food has come from Allaah and Allaah gives to whomsoever he wills without limit or restrictions." Rasulullaah □ then said, "All praise belongs to Allaah, who has made you the same as the leader of the women of the Bani Israa'eel (i.e. Hadhrat Maryam) because when Allaah used to be provide sustenance for her and she would be asked about it she would reply, "This sustenance has come from Allaah and Allaah gives to whomsoever he wills without limit or restrictions."

Rasulullaah □ then sent someone to call Hadhrat Ali and then Rasulullaah, Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan, Hadhrat Hussein, all the noble wives of Rasulullaah □ as well as his other family members all ate to their fill form this one meal. Hadhrat Fatimah narrates that the after all had eaten, what was leftover was sufficient to feed all the neighbours. Allaah Ta'ala truly filled this meal with blessings.[1]

The supplication of Rasulullaah □ for the family of Hadhrat Fatimah

Hadhrat Umie Salamah narrates that Hadhrat Fatimah once came to Rasulullaah □, carrying Hadhrat Hasan and Hadhrat Hussein. She was also carrying a small container with warm food for Hadhrat Hasan and Hadhrat Hussein. When

[1] Tafseer Ibn Katheer'

Hadhrat Fatimah placed the container in front of Rasulullaah he enquired where Hadhrat Ali was. Hadhrat Fatimah replied that he was at home and Rasulullaah immediately called for him. Hadhrat Umie Salamah narrates, "Rasulullaah, Hadhrat Fatimah, Hadhrat Ali, Hadhrat Hasan and Hadhrat Hussein all began eating. Rasulullaah did not invite me to partake of the meal even though he usually would. After they finished eating, Rasulullaah enshrouded them all with his shawl and said, "O Allaah! You be the enemy of whoever makes enemies with them and befriend those who befriend them."[1]

Hadhrat Abu Hurairah's love for Hadhrat Hasan and Hadhrat Hussein

When Hadhrat Abu Hurairah was in his final illness, Marwaan bin Hakam came to see him. He said to Hadhrat Abu Hurairah, "Since the time I came into your company to this day, nothing you did ever angered me except the intense love you displayed for Hadhrat Hasan and Hadhrat Hussein." As soon as Hadhrat Abu Hurairah heard this, he sat up and said, "I bear witness that we were travelling with Rasulullaah, when we all heard the crying of Hadhrat Hasan and Hadhrat Hussein, who were travelling with their mother. Rasulullaah quickly went to them and asked, "What has happened to my children?" Hadhrat Fatimah replied, "They are crying because of thirst." Rasulullaah reached for his water-skin but it was empty. Water was very scarce on that journey and people were sharing the water in small rations. Rasulullaah enquired if anyone had any water with them but there was no water left. Rasulullaah then instructed Hadhrat Fatimah to hand over

[1] 'Hayaatus Sahabah'

one child to him and she passed Hadhrat Hasan to Rasulullaah .

The child was crying and would not stop. Rasulullaah took out his blessed tongue and the child sucked it until he went silent and I could no longer hear him crying. Hadhrat Hussein was also crying in the same manner and would not stop. Rasulullaah asked Hadhrat Fatimah to hand him over to him and Rasulullaah did the same with him as he had done to Hadhrat Hasan . They both stopped crying after this. Rasulullaah then ordered to the caravan to continue travelling and I met Rasulullaah again later as we were travelling. Hadhrat Abu Hurairah then said to Marwaan bin Hakam, "When I have seen Rasulullaah treating them with such compassion then why should I not love them."[1]

Inheritance from Rasulullaah

Hadhrat Fatimah narrates that during the final illness of Rasulullaah she came to see Rasulullaah accompanied by Hadhrat Hasan and Hadhrat Hussein and asked, "These are both your sons grant them something to inherit from you." Rasulullaah replied, "My awe and my leadership is for Hasan and my generosity and bravery is for Hussein."[2]

Fatimah is the leader of the women of Jannat

Hadhrat Hudhaifah bin Yamaan narrates that he once asked his mother, "Grant me permission to perform Maghrib Salaah

[1] 'Tabraani', 'Hayaatus Sahabah'
[2] 'Al-Imaamul Hussein'

with Rasulullaah today and thereafter I will ask him to supplicate for mine and your forgiveness." His mother granted him permission and he went to perform Maghrib Salaah with Rasulullaah. After Maghrib Rasulullaah began performing Nafl Salaah until it was time for Isha. Rasulullaah performed Isha Salaah and as he left for his home, Hadhrat Hudhaifah followed him. Rasulullaah heard him walking behindand asked, "Who is it? Is it you Hudhaifah?" When he replied that it was indeed him, Rasulullaah enquired, "What do you require, O Hudhaifah? May Allaah forgive you and your mother. Today an angel has descended who has never ever set foot on the earth before. He has sought permission from Allaah to greet me and give me the glad tidings that Fatimah is the leader of the women of Jannat and Hasan and Hussein are the leaders of the youth in Jannat."[1]

The most beloved

Once Rasulullaah learnt that Hadhrat Ali and Hadhrat Fatimah were angry with each other and Rasulullaah immediately went to their house and reconciled between them. When Rasulullaah left the house, people enquired what had transpired because the face of Rasulullaah appeared to have fallen when he set of towards Hadhrat Fatimah's house but now he seemed quite pleased. Rasulullaah replied, "Are you not aware that I have just reconciled between the two people who are most beloved to me?"[2]

[1] 'Tirmidhi'
[2] 'Tabqaat Ibn Sa'ad'

Rasulullaah's advice to Hadhrat Fatimah

Once Hadhrat Ali did something that upset Hadhrat Fatimah and she came crying to Rasulullaah. Rasulullaah enquired what had happened and Hadhrat Fatimah informed Rasulullaah of all that had transpired and ended off by saying, "So I got angry and left." Rasulullaah replied, "O my daughter! You should return back to Ali and ask his forgiveness. It is most essential upon a woman to be dutiful to her Husband and obedient to him. You are to obey Ali in all circumstances and tolerate the difficulties (of marriage). There is no union in this world which does not have a day that makes one angry nor is it possible for a man to obey his wife in every matter." Hadhrat Fatimah heeded the advice of Rasulullaah and returned to her home. Hadhrat Ali had also been listening to the advice of Rasulullaah and vowed that he would never do anything that would cause pain to the heart of Hadhrat Fatimah."[1]

The prohibition to beat one's chest

Hadhrat Ja'far bin Abu Taalib, the cousin of Rasulullaah and brother Hadhrat Ali was martyred in the Battle of Mutah, on which Rasulullaah remarked, "Today Ja'far has become amongst the martyrs."

When Hadhrat Fatimah received the news of his martyrdom she was extremely grieved and began to weep saying, "O my Uncle! O my uncle!" Rasulullaah admonished her saying, "O

[1] ibid

my daughter! Do not utter anything with your tongue nor should one beat their chest."[1]

Enthusiasm to serve creation

Once Hadhrat Fatimah was using the mill, which caused severe blisters to form on her hands. She continued grinding, breaking into a sweat and began to lose her breath. As she was busy, she heard a frightening scream from her neighbours that made her worried. She immediately left her mill and went to check on her neighbour. When she reached there, she discovered that her neighbour had gone into labour. Her life was at stake and she was between life and death. The people of the house were lost and did not known what to do or who to call. Hadhrat Fatimah stepped forward, calmed them down and in her enthusiasm to serve others, fulfilled the duties of a mid-wife and through her quick thinking; the women gave birth to a healthy child. After fulfilling the necessity for a midwife, Hadhrat Fatimah returned home and she was so pleased that it seemed as if she had been given the treasure of this world as well as the Aakhirah.[2]

The world or the Aakhirah

Once Hadhrat Fatimah came to Rasulullaah and complained of her poverty. Rasulullaah was sitting on the Musallaa (prayer mat) at that time and asked her to come closer to him. When she came closer to him,Rasulullaah said, "If you desire wealth and this world then I Will ask Allaah Ta'ala to grant it to you but listen to me well; you will becomeinattentive to Allaah and deprived of reward. Now take whatever you desire

[1] 'Seerat Fatimah', 'Roudhul Anf', 'Seerat Ibn Hishaam'
[2] 'Seerat Fatimah' by Moulana Abdul Majeed

to take and take as much as you desire to take. There is nothing to prevent you but remember you will get nothing in the Aakhirah (if you choose the wealth of this world)." Hadhrat Fatimah fell into Sajdah (prostration) and repented and sought Allah's forgiveness."[1]

There is no place in the heart for love for this world

Similarly on one occasion many slaves were given to Rasulullaah and Hadhrat Ali again advised Hadhrat Fatimah to request Rasulullaah to give her one slave to assist her with her work. Hadhrat Fatimah went to Rasulullaah and made her request. Rasulullaah replied, "Fatimah! What can I say? I have not been able to fulfil the rights of the companions of Suffaah as yet and have still not finished tending to them. Where am I to find a slave to give you? Go and remain engrossed in the Dhikr of Allaah and do not allow your heart to wander to the goods of this world. Detest everything of this world."[2]

The poverty of Hadhrat Fatimah

At times Hadhrat Fatimah was so hard-pressed that she would not have sufficient clothing. Hadhrat Fatimah once fell seriously ill and Rasulullaah accompanied by a few Sahabah went to visit her. When they reached her house, they first greeted and sought permission to enter. Hadhrat Fatimah returned the Salaam and Rasulullaah informed her that he had company with him. Hadhrat Fatimah replied that she was

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[1] ibid
[2] 'Abu Dawood'

only wearing a dress and was unable to make Hijaab (on account of her not possessing any other clothes). Rasulullaah handed his shawl to her and instructed her to use it to conceal herself. Thereafter Rasulullaah entered with his Sahabah. Hadhrat Fatimah said to all, "Along with the hindrance of this sickness there is also the hindrance of shortage of food (with which I can entertain you all)." Rasulullaah replied, "Are you not satisfied that you are the leader of all women?"[1]

Rasulullaah's abhorrence for worldly adornment

Rasulullaah saw to the reformation of Hadhrat Fatimah and Hadhrat Ali and if he ever saw them adorning themselves in the slightest manner then he would admonish them. If Rasulullaah saw any item of luxury in their home then until that item was removed, he would not enter the home. Whenever Rasulullaah would return from a journey then he would visit Hadhrat Fatimah. In this manner once when Rasulullaah returned from a journey and went to the house of Hadhrat Fatimah, he turned back when he reached the door.

This upset Hadhrat Fatimah immensely and she could not understand what had driven Rasulullaah away. Just then Hadhrat Ali returned home and on seeing her sad, enquired what had made her so upset. She told Hadhrat Ali that Rasulullaah had come to visit but turned back when he reached the door, "Go and ask Rasulullaah what was the reason for him not entering the home." Hadhrat Ali went to Rasulullaah and ask the reason for him not visiting and Rasulullaah answered, "O Abu Turaab! What relation do I have with the adornments of this world? There was a patterned

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[1] 'Al-Isaabah'

curtain hanging on your door and my heart did not desire to enter such an adorned house, which does not befit the status of the daughter of Rasulullaah ."[1]

The golden necklace

Hadhrat Fatimah never wore nor had the desire to wear any form of jewellery her entire life. Once Hadhrat Ali's financial position improved somewhat and he purchased a gold necklace for Hadhrat Fatimah . When Rasulullaah came to visit her and saw the necklace around her neck, he refused to look at her. Hadhrat Fatimah understood the reason for Rasulullaah's aversion and immediately removed the necklace and sold it. She distributed whatever she received from it amongst the needy and never again in her life did she ever wear a necklace again.[2]

Hadhrat Hussein's bangle

Similarly once Hadhrat Fatimah lovingly put on two silver bangles upon the hands of Hadhrat Hasan and Hadhrat Hussein . When Rasulullaah came to know of this he was very angry and refused to set foot in her home until the bangles were removed. Rasulullaah replied, "I do not want my household to become engrossed in worldly adornment."[3]

Regularity of Tahajjud

[1] 'Abu Dawood'
[2] 'Nasaai'
[3] 'Abu Dawood'

Once Rasulullaah went to visit Hadhrat Fatimah during the night and asked both Hadhrat Ali and Hadhrat Fatimah if they perform Tahajjud Salaah. Hadhrat Ali was also still young at that time and replied, "Our bodies are in the control of Allaah; he awakes us when he desires to wake us." Rasulullaah was angered by this reply and struck his chest after reciting the following verse,

"And man is most argumentative."

(This verse means that whenever man is told of something that is beneficial for him or a means of earning great reward then he presents various arguments and excuses for neglecting it.)

When Allaah Ta'ala has granted a person intellect and the capability of differentiating between right and wrong, reward and sin then to say that if Allaah Ta'ala wakes us we will read and if he does not then we will not, is a absurd statement as this will mean that if he never wakes us then we will never read and in such an event one's name will be written amongst those who discard Salaah. In actual fact Hadhrat Ali and Hadhrat Fatimah were regular with Tahajjud Salaah and Rasulullaah became angry at them for the little negligence that they showed and the illogical excuse given for it. Rasulullaah was unable to tolerate negligence from them for even a little while. Those who are not regular with Tahajjud Salaah, take it to be "Only an additional Salaah", which can be read when one wishes and discarded at others.

Take lesson from this incident and understand the importance that Tahajjud Salaah had in the eyes of Rasulullaah that despite it being Nafl (optional) he still performed it regularly and even woke his household to perform it. The noble Quraan mentions with regards to Tahajjud Salaah,

> "In a portion of the night perform the Tahajjud Salaah that is an extra *(Salaah)* for you. Soon your Rabb will accord to you *(O Muhammed)* the "Maqaam Mahmood" *(which is an exalted position which Rasulullaah will occupy on the Day of Qiyaamah)*."

That is to say that those who perform Tahajjud Salaah are those who are the most elevated and who attain the most lofty status. They are the ones who endeavour to truly please Allaah. Muslims today do not even perform the five obligatory Salaah, where do they find time for Tahajjud. Who tried to attain proximity to Allaah through Nafl Salaah today?[1]

Supplication for the Ummat

Hadhrat Fatimah would remained so occupied with her household chores that she would rarely ever find time to rest but still she would not only perform her five daily Salaah but would also perform Tahajjud regularly. She was always engaged in Dhikr and would also recite the Noble Quraan daily, despite the many chores she had to carry out. Supplicating to Allaah and sincerely begging from him was her daily practice. She would lift her hands with humility or fall into prostration and beg from Allaah; not only for herself but for the entire Ummat. Hadhrat Hasan narrates that she would remain engaged in Ibaadat until dawn, making lengthy supplications to Allaah.

Hadhrat Hasan narrates that he heard Hadhrat Fatimah supplicating for all the Mu'mineen and Mu'minaat but not for herself. He enquired, "O my beloved mother! You supplicate for everyone but you did not supplicate for yourself?" Hadhrat

[1] 'Seerat Fatimah' by Moulana Abdul Majeed

Fatimah replied, "O my son! The first right (to one's supplications) belongs to one's neighbours and the needy, thereafter one may ask for himself."

What was the character of this Noble lady, she asks nothing for herself but exerts herself to as for others. Today if we were to ask someone to supplicate for us, just lift your hands for a few moments and beg from Allaah on my behalf then we get the reply, "Our needs have still not been fulfilled where can we ask for yours" or an empty promise is made. Hadhrat Fatimah's condition was such that without being asked she supplicates on behalf of the entire Ummat.[1]

Sympathy and compassion

An elderly woman once came to Hadhrat Fatimah and asked, "O daughter of Rasulullaah ! I have not eaten for three days, please give me something to eat." Hadhrat Fatimah replied, "O mother! You have not eaten for three days; I have not seen a piece of bread for seven days but I just received four handfuls of dough. I will prepare some bread for you." Hadhrat Fatimah then kneaded the dough, baked the bread and gave it to the old lady saying, "O mother! Forgive me for not giving you enough but Hadhrat Ali has gone to work and I have kept some for him but return in the evening again and I will give you the share that he will give me."[2]

Grief of the separation of Rasulullaah

Rasulullaah left this earthly abode to be untied with his Beloved on Monday 12 Rabiul Awwal 11 A.H. even though

[1] 'Seerat Fatimah' by Moulana Abdul Majeed
[2] ibid

this loss was unbearable, Hadhrat Fatimah bore it patiently, in accordance with the bequest of Rasulullaah . In her grief and extreme anguish all she said was, "My father has accepted the invitation of his Rabb and Allaah Ta'ala has called him unto Him. O my beloved father! Your resting place is now Jannatul Firdaus. To Allaah do we belong and unto Him shall we return."

Hadhrat Fatimah also recited a few poems on the departure of Rasulullaah from this world. One poem was,

يَا خَاتَمَ الرُّسُلِ ! المُبَارَكِ صِنْوَةً !
صَلىّٰ عَلَيْكَ مُنَزِّل الْقُرْآنِ !

O blessed seal of the Ambiyaa!

May the salutations of the One who revealed the Quraan descend on you

In another poem she said,

اِنَّا فَقَدْنَاكَ فَقْدَ الْاَرْضَ و ابلَهَا
وَ غَابَ مُذْ غِبْتَ عَنَّا الْوَحْىُ وَ الْكُتُب

When you parted from us the earth lost its lushness

With your parting the chain of revelation has ceased

These poems of the beloved daughter of Rasulullaah place the stamp and seal on the finality of Nabuwwat. It clearly proves that after Rasulullaah no form of Nabuwwat, whether literal or figurative, physical or spiritual, hereditary, transmissible or prearranged; no Nabi will come after Rasulullaah . Whoever will claim to be a Nabi after Rasulullaah will be labelled a liar, frauds and out of the fold of Islaam.

After the demise of Rasulullaah □ no one saw Hadhrat Fatimah smiling or laughing again. She wasdeeply saddened on being separated from her father but she never complained, beat her chest, mourned the day of his demise or carried out any other act contrary to the laws of Shari'ah.[1]

Hadhrat Fatimah's respect

There was no person more just then Rasulullaah □ and he would endeavour to be fair in every matter. Even with regards to his wives, Rasulullaah □ would take turns resting at each of their houses. Hadhrat Saudah was quite elderly and she therefore gave over her chance to Hadhrat Aisha, which is why Rasulullaah □ would visit her twice. The majority of the Sahabah would wait for the turn of Hadhrat Aisha to present gifts to Rasulullaah □ and his other wives desired that the Sahabah should send gifts to Rasulullaah □ when it was their turn as well but all wereapprehensive about suggesting this to Rasulullaah □.

They finally decided to ask Hadhrat Fatimah to act as their representative and raise this point with Rasulullaah □because Rasulullaah □ always listened to her. Hadhrat Fatimah went to Rasulullaah □ and requested permission to enter. Rasulullaah □ granted her permission to enter and she said to Rasulullaah □, "Your other wives have requested me to speak to you on their behalf, to be fair with regards to the Hadhrat Aisha."

Whatever the Sahabah used to send as gifts the Sahabah did of their own accord and Rasulullaah □ had not instructed them to do so, therefore there was no question of injustice. Rasulullaah

[1] 'Seerat Fatimah' by Moulana Abdul Majeed

replied, "O beloved daughter! Do you not love whom I love?" When Hadhrat Fatimah heard this reply from Rasulullaah she felt ashamed and immediately returned home. She informed the blessed wives of what Rasulullaah had said but they again requested Hadhrat Fatimah to approach Rasulullaah. Hadhrat Fatimah declined saying, "I take an oath by Allaah! I will never approach Rasulullaah in this regard again."

The order of Allaah applies to all

On the occasion of the conquest of Makkah, a woman from the tribe of Banu Makhzoom committed the crime of theft and was arrested. Rasulullaah instructed that the order of Allaah has to be carried out and her hand cut off. When her family members heard about the decision of Rasulullaah they asked Hadhrat Usaamah bin Zaid to intercede on her behalf. Hadhrat Usaamah bin Zaid went to Rasulullaah and pleaded on her behalf. This angered Rasulullaah, who said, "I you suggesting that I abandon the established punishment of Allaah?" Hadhrat Usaamah bin Zaid trembled on seeing Rasulullaah angry and asked, "O Rasulullaah! May my parents be sacrificed for you! Seek forgiveness for me."

Later that night Rasulullaah addressed all the Sahabah and after praising Allaah Ta'ala said, "The previous nations were destroyed because whenever any honored person amongst them would steal they would leave him be (and not carry out the punishment for stealing) and when a simple person in society would steal then they would punish him. I take an oath by that Being who has control of my life! If Fatimah Binte Muhammed () were to steal (Allaah forbid) then too I would cut off her hand."

Thereafter the punishment was carried out on the woman from Banu Makhzoom. This punishment was an eye opener for her and she changed her ways, repenting for her previous actions and lived a life of piety thereafter.

The reason why Rasulullaah used Hadhrat Fatimah as an example was to show that even though Hadhrat Fatimah was the life of Rasulullaah and he loved her dearly; she too would not be favored if she were to have broken the laws of Allaah Ta'ala (Allaah forbid).

Final gaze

Allaamah Thabri relates that after Hadhrat Fatimah passed away, her slave Hadhrat Fadhah also participated in her Ghusal. Before her body was taken for burial, Hadhrat Ali called his household saying, "O Umie Kulthoom ! O Zainab ! O Fadhah ! O Hasan ! O Hussein ! Come and gaze upon your mother for the last time before you are separated until we all meet again in Jannat."[1]

Final bequest

At the end of the day the decree of Allaah Ta'ala will come to pass and regardless of great a person might be, one they will leave this world.

These final moments also came to Hadhrat Fatimah as they come for every individual. Hadhrat Fatimah could not bear

[1] 'Seerat Fatimah' by Moulana Abdul Majeed

the separation from her beloved father and only six months after his demise joined his company in Jannat. Her age was only thirty years old.

Hadhrat Fatimah's shame and modesty was such that even in her final moments, a greater cause of anxiety to her than her own illness was that if her Janaazah is left open during burial, people will gaze at her face, which her modesty could not tolerate. Hadhrat Fatimah said to Hadhrat Asmaa binte Umais (who was the wife of Hadhrat Abu Bakr), "O Asmaa! You know of my condition (that I am going to leave this world soon) but in an open Janaazah the shame and modesty of a woman does not remain and I dislike this immensely. Hadhrat Asmaa binte Umais had resided in Abyssinia with her first husband, Hadhrat Ja'far bin Abu Taalib and was well acquainted with the customs of that region.

She said to Hadhrat Fatimah, "O daughter of Rasulullaah! I have seen a method of carrying the Janaazah of a woman in Abyssinia. If you desire I will show you." Hadhrat Fatimah indicated that she would like to see this method. Hadhrat Asmaa binte Umais erected four date branches around the bed of Hadhrat Fatimah and then spread a sheet over it, creating a sort of tent which totally concealed the person inside. This pleased and contented Hadhrat Fatimah, who made a bequest that her burial should be performed in this manner. She also made another bequest to Hadhrat Ali that she should be buried at night so that the gaze of strange men will not fall upon her. Hadhrat Abu Bakr performed the Salaatul Janaazah. In some narrations it is mentioned that Hadhrat Ali himself performed the Janaazah Salaah.

All praise belongs to Allaah! One can only marvel at thefirmness the daughter of Rasulullaah had for Hijaab that she even disliked for her Janaazah to be left open. She spent the final moments of her life worrying that the gaze of strange

men must not fall upon her. This is a lesson for us that the burial of a woman should be performed discreetly with a sheet kept over the grave such that she must not be visible to others under any circumstances. It is Haraam to gaze at strange women (not related by blood), as is common practice today. One should abstain from this sinful act.

The second lesson we learn from this incident is that Muslim women should inculcate shame and modesty in their lives. The more modesty she will possess the more she will excel in Deen attain a lofty rank.

Hadhrat Fatimah was buried in Jannatul Baqeea. Hadhrat Ali was extremely grieved on her demise and after her burial, all the Sahabah came to offer their condolences. In fact all the Sahabah and Sahabiyaat were saddened by her demise.
Even though Hadhrat Ali married again after the demise of Hadhrat Fatimah, he never forgot her and always had fond memories of her noble character. After the demise of Hadhrat Fatimah a person once asked Hadhrat Ali to describe Hadhrat Fatimah. Hadhrat Ali replied, "Fatimah was like a fragrant flower whose fragrance overwhelms everything and even after it has died it leaves its mark in one's memory."

In a similar manner someone once asked him to enumerate the virtues of Hadhrat Fatimah. He replied, "Her virtues and qualities are such that they cannot be described in a few words. Her status surpassed that of all women in this world."

It should be noted that those women who are pious, possessing noble character and a virtuous personality, leave their mark on the pages of history and their righteous deeds are never forgotten. Our mothers and sisters should also endeavour to become pious, and then they too will be remembered for their piety.

In essence if our mothers, sisters, daughters and daughter-in-laws will use the life of Hadhrat Fatimah as a guide then Allaah willing they will never go astray. One can take many valuable lessons from her deeds and character that will grant one success in this world and the Aakhirah. They will gain acceptance in the court of Allaah and attain a lofty abode. May Allaah Ta'ala grant them the ability to become true replicas of Hadhrat Fatimah .[1]

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[1] 'Seerat Fatimah' by Moulana Abdul Majeed

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